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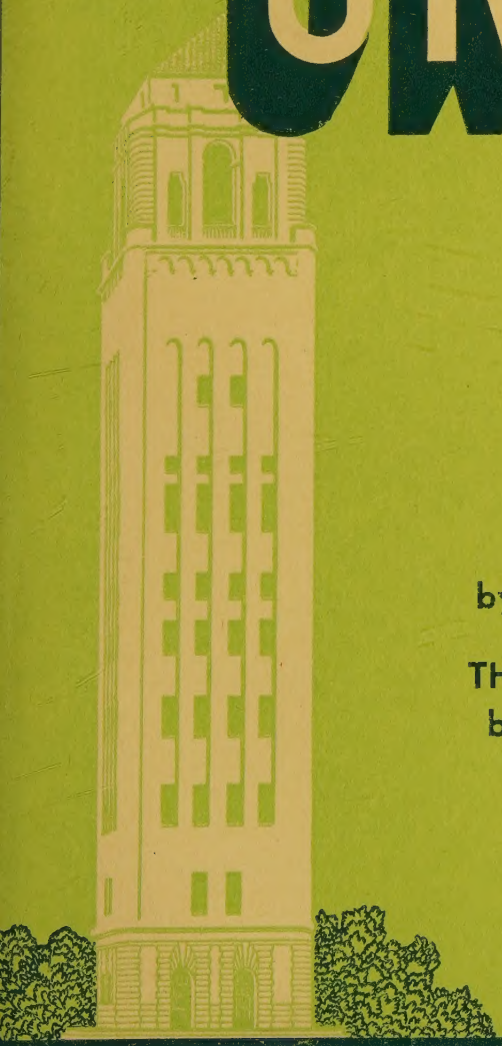

BAPTISM
by Charles Fillmore

THE GREAT ENEMY
by Stella L. Terrill

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

MAY 20 to JUNE 19

†

Healing

God lives in me; no more I pine,

For love, and health, and joy are mine.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Perfect love hath quickened me,

And fears of lack in terror flee.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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THE GREAT ENEMY

There is but one fear . . . It is that God cannot or will not keep His promises . . . Even so the promises go right on being kept.

PART ONE

BY STELLA L. TERRILL

FEAR IS the most virulent form of illness known to man. It claims more victims than all the other "dread diseases" put together, for it is the underlying cause of most of them. It saps strength, takes toll of health, happiness, prosperity, friendship, and even of life. Every good thing of life is likely to be touched and polluted by fear if we allow it to enter our thoughts and affairs.

Unless we understand it and know how to rule it out, we are likely to meet fear at every turn of life's road. This need not be so, but for most persons it is truer than they realize. Such is its present hold upon the human race that of most people it can be said that the fears that lie behind them are equaled only by those that confront them today and threaten them in the doubtful tomorrows.

A ten-minute check-up will convince you that fear is the most destructive force known to the mind of man, the most expensive and utterly useless load that civilization carries. Knowing this, how eager we should be to protect our children and ourselves from the handicap of fear: more than eager; righteously indignant that humanity as a whole permits—worse, even encourages—fears that flare into race hatred, strikes, riots, wholesale greeds, world wars, and national depressions. Whole systems of living, government, and laws are founded on fear.

Consider what a heritage would be ours if this beauti-

ful, wonderful world were fear-free instead of fear-ful. It would be "simply marvelous," as one woman admitted with a sigh when during a recent discussion an attempt was made to show her the nothingness of fear. "But," she added hastily, "I'm *afraid* it never could be that way." Well, it can be. Turning her words around, it is "marvelously simple" too for those who will to live in just that kind of world, a world free of fear. Every one who truly desires it can so live, here and now, in a world of his own, without waiting for the rest of the world to catch up.

★ ★ How shall we begin? First by understanding what fear is, by realizing the effect it has had upon the world and is still having upon all who accept it. For once these two points are fully understood, freedom from fear becomes permanent, automatic; because when we see through it we see at once the nothingness of fear and how it arose in the mind of mankind in the first place.

This series of articles proposes to show that there is but one fear and that this fear is utterly groundless. Fear, reduced to its simplest terms, is simply a lack of faith. In all the minds of the human race there is but one fear. It is the fear that God will not keep His promises. From that grows the fear that God cannot keep His promises. When we overcome that one fear, which we do by simply supplanting it with the absolute faith in God and His promises that He has asked us to have, we have at once overcome every fear the world has ever known or ever will know.

Perhaps you are thinking that that last statement is a broad one. It is, and it is as deep as it is broad, but it will stand any test you care to give it. There is but one fear. It bobs up in our life in all sorts of guises, and may register in our thoughts and affairs under any one of many tags by which we designate it. We say, for instance, "I am afraid I am losing my health," instead of saying "I am

afraid that God will fail to keep His promise of perfect health for me." It is like saying, "Yes, I fully believe in the law of the sunrise, even when there are clouds and rain. But I'm afraid God didn't really mean the laws of life as manifested in man to work always perfectly." We overlook the fact that a law of God, nature, works whether it is in the sunrise or in the life principle going on toward perfection.

★ ★ THE BETTER to understand this one and only fear, let us take it apart and see of what it is made. We shall discover that it has two parts. The first we shall call the "self-preservation fear" and the second part the "race-preservation fear." We shall forget the second part for the time being and separate the first part into three divisions, calling them the physical, the mental, and the spiritual fears of man in relation to his individual self. Strictly speaking of course, there is no difference among them.

Let us take the physical fears first, because they are the most numerous. Physical fear began with primitive man in connection with the search for food, clothing, and shelter. With modern man it begins in infancy, when the individual hears, sees, and literally absorbs the fears of parents and elders, who in his presence show fear of this, that, and a thousand things. If parents knew this fact and would realize that their children's minds are like sponges that absorb not only the outspoken word but the subtle undercurrents of thought and attitude and the atmosphere that permeates his surroundings, how much they might do to influence the child's whole life toward fearlessness.

Under physical fears belong all those pertaining to food, shelter, health; in other words, all those pertaining to the well-being and preservation of the body. These three, food, shelter, and health (shelter includes clothing, home, and the like), create a fourth fear, one that has

to do with wealth as the guarantee of the perfect maintenance of the other three; wealth thus becoming the power in which we place our trust, instead of placing it in God. Now, on these four as a foundation are built all the walls of physical fear, brick by brick. The bricks are called by various names, such as money, job, training, ill-health, diseases of all kinds, every fear connected with the health, life, and preservation of the body.

★ ★ PHYSICAL or bodily fears torment us all through life if we allow them to do so, and they finally chase us into fearing old age and death. In some acute cases it goes even further, making the "patient" fear, as one woman told me sadly, that "there won't be anything—no God—just oblivion after all our prayers and waiting and hoping to get a reward in heaven." She actually fears that science will "some day discover beyond any doubt that there is no God—just nothing."

That woman has never learned to capture heaven on earth, to create it in her heart. She fails to realize that each new marvel of science but proves the existence of the supreme power of God: that things do not "just happen" but operate so surely under divine law that those laws can be discovered and observed in their working, predicted, and followed.

Almost every money fear known to mankind comes under the physical fears. Examine it and see if it doesn't run something like this: "I am afraid I shall lose my job. The bank will fail. The depression will last. My investment will be lost. If that happens, I shall have no food, no shelter, no health. I shall lose my home. Hunger and sickness will come and life will go." We think all that, but we can shorten it, think, and feel, and say: "I fear God will not keep His promise to sustain me." On closer examination we see that the entire group of physical fears are simply fears that we shall be harmed slightly in

body and suffer illness, discomfort, or incapacity, or be greatly harmed in body and suffer death. As individuals or as a race, have we grounds for any such fear? Let us see.

★ ★ WE FEAR that something will happen to us because with our whole being we do not want anything to happen to hurt or endanger us, to end our life, to cripple or thwart our desire to live. Why? A fear is always the direct opposite of the thing we want, the thing that we are so eager to have made manifest in our life that we grow tense and fearful at the thought that it might not come to pass. That is fear turned inside out. Of itself it has no power and must depend upon that which its host gives it.

Why do we wish so much to live and to live "abundantly"? It is the strongest urge known to mankind. Science agrees to that. You can prove it for yourself, perhaps often have proved it. Drowning persons grab at straws. Half frozen, half starved, the traveler crawls on to warmth, to food, to shelter that mean a chance to live. Live, live, you must live. The desire to live is the mainspring of life. We want nothing to stop us, we want to survive, we are obeying that God-given urge that commands us as individuals to live; that sweeps the race along to higher and higher levels of civilization in the search for better methods by which to protect and guarantee the precious flame of life.

This overwhelming urge of self-preservation is the strongest of all passions in the individual or the race. It is present at birth. It stays with us as long as our mind functions. It is the heritage of all living beings, and has been the heritage of every living being that ever trod the earth. It is the Christ power within, promising, assuring, guaranteeing that life shall prevail.

★ ★ WE MUST accept that truth as self-evident. Even

a so-called atheist will admit the presence of that urge in the human breast. Where did we get it, why do we have it, and what use should we make of it? It came from God, just as life itself came from God, and with it the urge to preserve that life. They are two parts of a whole. No? Did you then create yourself, and your parents themselves, your ancestors back to the beginning of time and life? No, no creature ever created itself. Even the lowest form of animal life known to man, which multiplies and hangs on to eternity by simple cell division, does not "create" itself. The spark of life is there and the desire to maintain it is there. These it can but develop and pass on. Could it, could you develop those desires alone? Life and the desire to live are one.

This spark of eternity, of life, is locked up in all of us. Life itself and the divine desire to live are as much a working law as gravity or the sun's rays, proof of the existence of the other. Why do we fear, seeing as we do that life and the guarantee that life shall prevail against all odds, against all adversity, are one! We have the urge to live given us to insure our co-operation in God's great plan; given us as an assurance that our efforts to help ourselves would be rewarded with success if we "faint not."

But what has humanity done with this all-powerful urge, this command and guarantee that the purpose of the life principle shall not know defeat? What indeed except through ignorance and misunderstanding and false teaching to turn it inside out and permit it to register and work as a fear.

★ ★ How it first started is not important. Perhaps somewhere deep in the race mind a thought something like this lodged and grew: "We have life. Nothing can stop it. Life is a wonderful possession. We are to be sustained, and all we have to do is accept it, learn, love,

and obey. It is too easy. What have we done to deserve such glory. It is too good to be true."

So sin, suffering, and sacrifice were added according to the individual's thoughts and his observations of the world around him, and fear became a part of the human load, increasing in weight as time went on. Not until this modern day is humanity as a whole beginning to understand the influence it has had in shaping the life of individuals and of nations. Only recently has science turned to study fear as an emotion that could be controlled to the end that we might not have war.

There never has been a "reasonable" fear. We fear because we fail to reason. We fear that life will not be sustained. Yet it is not even in our keeping. No one ever created life. No one knows certainly what it is. We know how to protect it, to use it, to pass it on. Some of us learn gloriously to appreciate it. But the keeping of the life principle never has been in our hands, yet fear of our own inability to do so is the sole basis of our fear. We are afraid of being unable to do something that we are neither required nor allowed to do. We are assured in a thousand ways that God has life in His keeping and that He will sustain us, the channels through which it works. Still we fear. Let us now look at a few of these assurances.

★ ★ SINCE the beginning of life on this earth it has not vanished, it has not stopped, it never has gone backward, never stood still. It has continued to go forward and upward. A school child of ten can give you twenty examples in half as many minutes. Life is. Life goes forward. You are one unit in the great whole of creation. You could not stay behind if you tried; could not be discarded, neglected, if you wanted to be. You were not "born to die," as an old saying has it. Christ said He came in order that you "may have life, and may have *it* abundantly." Christ was the Way Shower, the revealer of Truth.

People were born before we lived; this earth turned before our eyes saw the light of day; laws then operating and perfecting life are still operating and still perfecting life. Each succeeding generation is superior to the last. The earth and the inhabitants of it were not created to be failures, and we shall go on to God's great plan for us. What is the goal; what of life after so-called death? We need not worry. We need only accept God's gift of life, use it, grow by it; for "it is not yet made manifest what we shall be." We do not need to ask. God has taken care of us all along the way. We can safely continue to trust Him.

"God said, let there be," and "There was," and "It was good" throughout all creation. Along with the spark of life came laws for its ultimate perfection, for its absolute protection while the process of perfection was going on. You may read in history, scientific reports, and in hundreds of books the story of the battle of life from the beginning of life on earth. One thing you will find common to all of them: the evidence that life has persisted, insisted, and constantly conqueringly existed through every difficulty that beset it. Nothing stopped it. Nothing can. You can arrive at your conclusion by a roundabout method of scientific proof or cut it short and say, "God's promises, spoken by His word, and implied by our innermost desires, which He gave us, have always been kept."

★ ★ LIFE HAS changed form to suit the climate, the food, and the other environmental conditions of the place in which it happened to be, changed constantly. It is still changing but always for the better! There we have the crux of all our fears. Every seeming danger, every obstacle encountered by life has been a steppingstone to greater life. It was put there that we might benefit, might grow by overcoming. Every difficulty overcome meant life more abundant, life more secure, life more com-

fortable, fuller, richer. But as we go through these trials, these great periods of growth, we are like a child cutting a tooth: we think of the pain. We cringe and say in some form or the other, "I am afraid."

Let us still our fears. Let us realize that God is indeed good, God is love, and God is all. There are no obstacles to our highest good, there are but steppingstones, heights to climb. They become troubles and difficulties only because of the fears we entertain concerning them. The race has never been in danger of extinction, no matter how many "viewers with alarm" spread their doctrines of fear.

All fear is groundless. Yet humanity, motivated largely by fear, struggles, works, worries, fights, steals, kills: by one fear, remember, only one: that God cannot or will not keep His promises. Even so the promises go right on being kept. But as an individual you need not cut off the living word of God by worry and fear. Those who have perfect faith cast out all fear. It is the only way fear can be cast out. No amount of wealth, health, or position will shield us from fear.

★ ★ ARE YOU worried today about money, food, health, shelter? Are you sacrificing now, trying to scrape and save, living a pinched life so that in future years you may have food, shelter, life? If you are, you are filled with fear. Notice that fear is a future condition. The formula is "I am afraid something will" or, turned around, "won't" be this way or that. Fear has to depend upon the future for even a bare existence. The trouble is that we entertain it in the present and so color and predict and outline our future on the basis of fear; which is the direct opposite of the thing we want. In looking into our future and creating it we thus let fear draw the plan, the opposite of the thing or condition we want; then when circumstances begin to develop rapidly that carry us along like a river toward the very thing that we feared and did not

want, we say, "I am afraid; I knew all the time it would happen."

Yes, what Job feared came upon him. Securities do not secure. Money buys neither health nor life. God alone can give it to us. There is not enough money in all the world to buy one hour of life or ten minutes of that "peace of God which passeth all understanding." But they are yours for the taking when you have "faith as a grain of mustard seed."

God is your guarantee of every good thing in life, and your only guarantee. Stop looking to money, friends, and outside agencies. Turn to the Christ within you. "Be still, and know." Still your fears. Let faith permeate your whole being.

This day declare yourself to be the child of God. Turn to the Christ power within, know that God's promises are kept, take them to heart, believe in Him. Say, "I am free from fear. Through God I am, I live, and have my being. My welfare and good fortune were assured from the beginning. I am successful, radiant, happy, thrilled with the joy of life."

(CONTINUED IN JUNE UNITY)

HEALING THOUGHT

I will sing unto the Lord a new song of harmony and health.

PROSPERITY THOUGHT

I will sing a new song unto the Lord of unfailing success and prosperity.

USE FROM APRIL 20 TO MAY 19

BAPTISM

No real transformation of the mind can take place without the letting go of the old state of mind, represented by the baptism of John, and the laying hold of the new state of mind, represented by the baptism of Jesus.

BY CHARLES FILLMORE

BAPTISM OCCUPIES a very large place in the ordinances of the Christ. The reason is that no real transformation of the mind can take place without the letting go of the old state of mind, represented by the baptism of John, and the laying hold of the new state of mind, represented by the baptism of Jesus. "Be ye transformed by the renewing of your mind."

The meaning of the word gospel is "God spell." It brought such glorious news of freedom from the ills that beset humanity that they acted as if they were under a spell or in enthusiastic ecstasy. They sometimes acted as if they were intoxicated, as for example, on the day of Pentecost, when the people thought they had been drinking new wine, they acted so queer. It was a stimulation, but of the Holy Spirit.

When men think a great deal about spiritual things and especially about God as an indwelling spiritual presence, both mind and body are thrilled with joy, a feeling of satisfaction, and a tendency to break out in songs of gladness. This is not confined to Christians; persons everywhere, in every age, have told of an inner glory and happiness when they get into the habit of concentrating their minds on God. The great philosopher Spinoza wrote so much about God that he was known as the "God-intoxicated man."

This attachment of the mind to God also results in giving the countenance a supernatural glow. John wrote that when he beheld the Christ in His perfected body, "his countenance was as the sun shineth in his strength."

Paul discerned this transforming power of the imagination when he wrote of Christ, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

We become like that which we picture in our mind and express in our deeds. For example, there was implanted in the Hebrew race mind the idea that they were a persecuted people, and should expect persecution as part of their heritage. Today in the orthodox Jewish church the boy at thirteen, the age of puberty, is taught by the rabbis that he is now to go forth as a man, but that he must look forward to persecution as part of his experience, and I am told no way of escape is suggested.

★ ★ JEHOVAH, according to Jeremiah, said of those who do not keep His commandments but listen to the prophets of Babylon (confusion and worldly wisdom), "I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so bad. And I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed to and fro among all the kingdoms of the earth, to be an execration, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them." David and Solomon begged the Lord to deliver them from their persecutors. Even Jesus, when He promised fathers, mothers, sisters, brothers, and houses and lands to those who had left all for His and the gospel's sake, cautiously adds "persecutions."

Persecution has been the lot of the Jews the world over, and it still continues in this enlightened age, when

the great ability of that strikingly endowed people is being recognized as never before. Even those peoples who have been signally helped by them from savagery to civilization are most persistent in their persecution of them.

At the time of Jesus the Germans were savages roaming the forests of Germany, and the Jews were civilized, living in houses, even palaces; having churches and schools and all the adjuncts of civilization. Christianity, with Jesus, the great Jew, at the head sent missionaries to Germany and converted the people, and the Jews ever since have given that nation great artists, musicians, statesmen, and financiers. Yet in that land, a land that owes so much to the Jews, we find them persecuted beyond human endurance, even to the extent of arousing world indignation.

For her culture Germany is heavily indebted to the Jews, and instead of persecution there should be a national acknowledgment of the obligation.

★ ★ THE SUDDEN outburst of persecution of the Jews when Hitler took command—and he himself said to be part Jew—shocked the spirit of justice in people everywhere. They could not comprehend the situation and have not yet understood it. To a metaphysician the ages of education and a deep-seated belief on the past of the rabbis that the Jews are under a curse of persecution was and is the cause of the Jewish persecution in Germany and other parts of the world, and this persecution will continue so long as that error is preached. Paul, the great Christian Jew, gloried in persecution and loved to recount the number of times he was stoned, beaten with rods, and chained in dungeons. It may be that there is a lurking love of persecution in the subconscious race thought that comes to the surface when least expected.

We cannot escape the outworking of the laws of mind, whether in the individual or in the race. An idea, whether true or false, that is cultivated by being often repeated

in thought and word, will in due season make itself manifest in mind, body, or affairs. We sow in thought, we reap in substance. "Whatsoever a man soweth, that shall he also reap."

Stephen is extolled as the first Christian martyr and, with him as an example, the whole movement was begun on a persecution basis. This idea has prevailed even down to the present time. Now we are beginning to see that it is not necessary to die for a good cause; in fact, that it is much better to live for it and demonstrate in our own life that the principles we teach can be proved true.

In our day Stephen would not have received any great amount of sympathy. The newspapers would have given him the usual publicity and classed the incident as a fanatical religious brawl, in which one of the combatants was killed. In the courts it would be shown that Stephen had berated another religious sect and had brought down upon himself their wrath. In other words, Stephen was the aggressor, and he reaped as he had sown. He charged the elders and the scribes with the murder of Jesus, and his language would not be considered especially polite even in this day: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers."

★ ★ IT IS NOT at all strange that such language should stir up opposition and anger on the part of those Jews who believed that they were the sacred race chosen by Jehovah to save the world and that all who differed from them religiously were barbarians worthy of death.

We admire the zeal and courage of Stephen but do not commend his wisdom in teaching the principles of Christianity. Knowing the effect of words of condemnation as

we do, we should expect to stir up anger and get condemnation in return if we followed Stephen in his presentation of the gospel of Jesus Christ.

The Book of Acts extolls Stephen's ability in disputation and argument. He went to the synagogues of the Libertines, Cyrenians, and Alexandrians, to those in Cilicia and Asia, and had disputes and debates; and as the record says, "they were not able to withstand the wisdom of the Spirit by which he spake."

This stirred up the people and the elders and the scribes, and they seized him and brought him before the council.

Here again Stephen poured out another tirade upon them and they condemned him to be stoned. Cause and effect follow as night the day. A man said that he did not hunt a fight but he knew that when he called another man a liar he would find one.

★ ★ THE MOST important study of man is his mind. As the Greeks wrote over their temple door, "Know thyself."

The self of man is his mind, and an analysis of that mind will determine the source of all conditions in personality or race that arise in that mind, and establish the fact that it is responsible for not only personal conditions, but also for peace or war in the world, for prosperity or poverty, for good government or bad government.

Few persons take time to use their mind logically. They accept what the Bible says about religion, what some well-known leader says about the conditions of the country without questioning the truth or falsity of it. For example, in an article on war in a popular magazine General Hagood writes, "Christianity lives today because there were men and women who could stand at the stake and die. War is one of the cruel things that almighty God in His wisdom has inflicted upon human beings." In the very next sentence he says, "Wars will continue so long

as there are wicked men who disobey the commandments and righteous men who will fight for their principles."

Now if almighty God in His wisdom inflicted cruel war upon humanity, are men responsible? And if cruel war is an affliction from God, when will it ever cease? And are not all those people who are praying for peace actually fighting against God?

However this frightful belief that God is the head of a fighting army of Christians is not confined to the military leaders in the world; the majority of Christians so preach and teach. They claim, with Napoleon, that God is with the heaviest artillery.

But General Hagood, with his many Christian ministers and teachers, relieves God of the charge that He has inflicted cruel war upon humanity, by putting the responsibility upon disobedient men. As he says, "Wars will continue so long as there are wicked men who disobey the commandments and righteous men who will fight for their principles."

★ ★ HERE IS stated the real source of war: the minds of men who are fighting in their minds first for the selfish possession of the earth and the products of the earth; neither of which they produced nor rightfully possess. "The earth is the Lord's, and the fulness thereof."

All over the world the lovers of peace are asking, "When will war cease?" The answer is that war will cease when men begin to use their minds as God intended them to be used, logically.

God is love, and nothing but love will pervade the minds and the hearts of the people of the earth when they quit charging God with hate, destruction, and war, and acknowledge Him as an indwelling principle of goodness and peace. Then the Fatherhood of God and the brotherhood of man will become a permanent race standard of conduct, and peace will be established forever.

THE SILENCE

By Aline Michaelis

Sometimes suddenly it comes;
Then the world's insistent drums
Cease and all their echoes pass:
Not a murmur in the grass,
Not a bird note far and brief,
Not the whisper of a leaf
Falls to vex with faintest sound
Silence, perfect and profound.

Silence deeper than the sea,
Vast as all infinity,
Lifts its waves around my thought;
And the universe is wrought
Of this silence, till I hear
Ringing through it, crystal clear,
Sounds that Earth does not possess,
Words of truth and tenderness
Kind as God alone is kind:
In the silence this I find!

GOD'S TENTH
Questions about Tithing

LESSON FOUR

BY L. E. MEYER

OUR ANSWERS to questions on tithing are intended to be in the nature of helps and suggestions rather than hard and fast rules. It is not practical to advise a person what he should do in a specific case. Each tither must depend finally upon the leading of his own indwelling Spirit. If he will take each question to God in prayer fully resolving in his heart to follow God's leading he will be directed aright.

It is not wise to insist that another take up tithing. We may explain the advantages and the principle underlying it and leave him free to do as he feels led. Every one must be fully persuaded in his own heart and mind as to what he should do, then give freely, not grudgingly or of necessity, for God loves a cheerful giver.

Let us consider some questions about tithing: "Shall I tithe while I owe a great deal of money, or shall I wait until all debts are paid and then tithe?"

"Thou shalt have no other gods before me." Our obligation to God is first. We must first fulfill this; then our relations with our fellow men will be speedily adjusted. If we keep God's tenth from Him how can we expect to be blessed and kept free from debt to others? Tithing establishes order which will not permit us to remain long in debt. All conditions that are not of God will be eliminated. "Every plant which my heavenly Father planted not, shall be rooted up."

One person says: "I feel I should tithe, but my expenses are so heavy that I can hardly live on my present

income. Shall I tithe now or wait until I am earning more money?"

If one feels led to tithe one should do it. Those who wait until they are out of debt or are earning more seldom begin. Waiting until one can afford to tithe is like trying to find time for God and for the study of Truth. One who waits until everything else is done never finds time left for God. In honest spiritual seeking there comes a time when one feels one must take time for God. So it is with tithing. If there is an urge upon one to tithe, then that is the time to begin. The right way to begin is definitely to make up the mind to tithe and then begin to do it.

"We earn a great deal of money but not enough to live as we wish and pay our debts besides. Should we tithe and economize in order to pay our debts or go on trusting God to straighten out our affairs?"

A living faith in God is necessary. God lives in and expresses Himself through us. We should always live within God and within our means, and cease contracting debts and living outside ourselves and beyond our income. We should honor God with our tithe and apply ourselves all we can to the payment of our obligations. We have no just reason to expect God to straighten out our affairs unless we are honest with Him and work with Him. Let us learn to live simply and practice perfect honor toward God first and then toward our fellow men.

★ ★ "MY HUSBAND has failed in business, and is ill. We have no income, are deeply in debt, and living on borrowed money. Should we tithe?"

To tithe borrowed money would be a misappropriation of funds. Borrowed money should be used for the purpose for which it was borrowed. What we receive as our own money or gifts should be tithed. If a man borrows money he should in justice have enough faith and un-

derstanding to bring forth substance to meet his daily needs. If he does not have enough faith and understanding to bring forth substance to meet his daily needs, then how does he expect to do it in the future and pay back that which he has borrowed? Now is the time to trust God and wait upon Him for guidance and follow it. Where there is active faith and trust in God there will be abundant provision. If we would realize greater supply, let us pray for wisdom, understanding, capacity, and efficiency so that we may be able to render good, honest service and give value for all we desire to receive, and so that we may know how to make the best of what we get. The husband will be healed as he overcomes the sense of fear and limitation, which are caused by lack of trust in God indwelling in him, and failure to follow His Truth.

"My mother is a widow and has a small income. I use my tithe to pay her coal bill. I have given to others in need, and I do not see why I should not use it for my mother. Am I using the tithe aright?"

When one is using the tithe aright there is no question in his mind. The tenth should go for spiritual work; for the furtherance of the kingdom of God in the earth. The tithe is not rightly used for self, relatives, friends, or charitable purposes unless the tither is definitely led by the Spirit of truth. Certainly a person's duty to his mother precedes his duty toward others, but it does not come before his duty toward the Lord. Do not limit your mother's channels of good, but affirm that all doors are open to her. They who wait upon the Lord shall not lack for guidance and substance.

★ ★ "A YOUNG woman who earns one thousand six hundred dollars a year spends about a thousand dollars for her sister's schooling. Should she tithe also?"

A great deal of selfishness in family relationships is mistaken for true love and wisdom. There are ways

through which the seemingly dependent ones can be made self-supporting or at least in part so. They will be made stronger for it and will at some time be grateful that they were placed upon their own resources. Those who give most, if not all, to the needs of their family or others have small returns for it, often not even thanks. Where God has no place the sacrifice is usually a selfish one. The father, mother, brother, sister, or child is made the object of devotion and placed first. This hinders the spiritual progress of the one who is trying to help and of those he would help. If the young woman were to give her tithe to the Lord and trust in Him, the way would open for the education of her sister, or else her income would be increased to meet the need. Certainly she would not lack in placing God first. Sometimes an education different from the one planned is better, although the latter may seem the only one. If God is truly trusted He will instruct the faithful in the way to a full and abundant life.

"The man with a salary has no problem in knowing that his tithe is the tenth of his whole income; but how about the man in business who consumes quite a large amount of material in the production of an article? Should the tithe be paid on gross receipts or on net profits after the costs of operation have been deducted?"

It is the belief of some that a businessman has no income or profits until the running expenses are paid; that before computing the tithe he should deduct the expenses that are necessary for the doing of business. This of course does not include the personal expenses of the businessman or of those dependent upon him for support. One's tithe in business is one tenth of his net income, or one tenth of his salary if he is employed on that basis. If one receives a salary in business the tithe should be deducted from that; also at the time of accounting the tithe should be deducted from the net profits

of the business before dividends are paid. The tithe always has reference to direct net income.

★ ★ THERE ARE others who pass from this to greater faith and tithe of gross receipts. One woman who runs a boarding house tithes of all that comes in before she meets any expenses. She says that she has been abundantly prospered. It is according to our faith. If we cannot as yet pass to the greater faith, then it is well to act upon such faith as we have, until we grow stronger. There are those who begin with the tenth and pass from that to the giving of a fifth, or a fourth, or even a half of their income.

"Should the man with a large family give as much in tithes as the single person? The government makes an allowance for wife and children in its income tax. The man and woman who have given their all to raise a family and consecrated their children to God, have they not given more than the one who has only himself to support?"

The size of one's family has nothing to do with tithing. He would give in exactly the same proportion as the single person if he desired to fulfill the law. Consecrating oneself or one's children to God is always good and should be done, but it does not take the place of tithing. We do not know whether the widow who gave her mite had children dependent upon her, but we know she was made richer by giving. One cannot give more than one's all to the Lord whether one is married or single. If a person is trying really to consecrate his tithe to the Lord he must do his accounting as an individual. The tithe is one tenth of one's direct income, whether it is a dollar or a million dollars, whether one is married or single.

★ ★ "I SHOULD like to tithe, but my husband does not approve, and I have no income apart from his."

As for persons who have no direct income of their own, let them give of what they have and of such money as comes into their hands that is theirs to use as they choose. A wife should not tithe of her husband's income if he is unwilling. But the allowance that the husband gives her for her personal use she is free to use as she thinks best. Certainly a wife who is industrious in her daily duties and conscientious in her care of her husband and home is entitled to decide as to half of the husband's income at least whether it shall be tithed or not. However if pressing the subject tends to cause inharmony, it is better for the wife to be true to her own convictions as far as she is able and maintain peace in the home. She can always be true to the inner tithe, and the outer will come in due season. Although it is noble to give of one's income to the Lord, it is also well to give of oneself in study, prayer, meditation, and spiritual service to others. If there is opposition to our tithing on the part of members of the family or close associates or friends, it is well to keep our own counsel in secret with the Lord. After all we are bound to the external only as far as we allow ourselves to be bound in thought. We may declare and find our freedom in Truth by obeying its guidance.

★ ★ "BOTH MY husband and I believe in tithing, but we differ on the question where the tithe should be given."

In this event the tithe may well be divided in equal parts between husband and wife. Then let each one be free to give as he feels directed, leaving the other free to do likewise.

"Some people ask if they should give their tithe to Unity School or to their local Unity center." Give wherever you feel led to give, in whole or in part as you are directed. But wherever you give it is wise to make investigations to see if the Lord's work is being done; for indiscriminate giving is not tithing. The more surely

our tithe goes to the Lord's work the more certain and definite will be the increase resulting to us. If Unity School, the local Unity center, or any other organization is doing the Lord's work, it should and will prosper. Those who are in the Spirit will see to it. A work that is not ordained of God should and will pass away. "No weapon that is formed against thee shall prosper." "Every plant which my heavenly Father planted not, shall be rooted up." "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

"Ten per cent of my husband's salary is taken out for charity before he receives it. Is this not his tithe?"

Ten per cent to charity is not necessarily a tithe, whether it is given by the city or by the husband direct. The tithe goes to increase the thought of abundance, not to spread the thought of lack. The tithe is given entirely to the Lord's work, which is greater than ordinary charity. "If I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing." The tithe is a tenth of the income that comes directly into our hands for free use. Certainly the husband has not given his tenth until he has given freely and of himself and of his own. He will not be made poorer but richer if he is a faithful steward of that which is given directly to him.

(THE END)

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

—WHITTIER

MY TIMES
Are in God's Hands

My days belong to him . . . Every hour, every moment, whether I am awake or asleep, at work or at play, is God's hour and God's moment.

BY EUGENIA T. FINN

TIME USED to be such an important element in my life. There was always much to do, so many tasks awaiting my too-busy hands, so many thoughts crowding against the doors of my mind. Hurrying through the all-too-short days, even working far into the night, I seemed to accomplish little. One thought possessed me until I gave it expression. I remember the very words.

There was an important piece of writing to be completed. My desk was piled high with notes—and the dishpan was piled high with dishes. There were meals to prepare, beds to make, the routine of household tasks to claim every moment, and I felt and looked haggard and worried. I rubbed my forehead wearily.

"I am just working against time," I said aloud in a burst of self-pity. "Just working against time, and there is never enough of it!"

The words remained in my consciousness, pricking me into the realization of what I had said. "Working against time." Suddenly my mind cleared and the funny side of my predicament rushed over me in a heart-warming wave.

Was there any wonder that I could not claim as my own something that I was working against? Unconsciously I had been opposing a great force instead of accepting it and gaining its help. I had been filled with secret com-

plaining because my course upon the river of life seemed rough and troubled, while I had been pulling against the current, struggling against a tide that had been created to carry and sustain me, if only I would allow it to do so.

★ ★ SHAMEFACEDLY I went into my room and closed the door. I opened my Bible, and these words stood before my eyes:

"Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass."

How long I remained in my room I do not know, but what I gained during that period has been with me ever since. My way, this way that I walk from day to day, is the way that an all-wise Father planned for me. He knows exactly what I have to do. He knows the secret desires of my heart. He judges them according to their true values. The gift that is within me is a gift from Him, and He will give me the time to use it. My life, my strength, my health, my supply, my loved ones are all blessings from the one kind hand. They are from God, of God, and a part of God.

My days belong to Him. Every hour, every moment, whether I am awake or asleep, at work or at play, is God's hour and God's moment given to me to use under His direct guidance. I only have to yield myself to His care. I am one drop in the vast waters of infinity. God surrounds me, upholds me, carries me, and all the things that seem to worry me are no more than the foolish imaginings of a headstrong drop of water that would strive against gravity instead of co-operating with it.

I wonder if I can put upon paper the amazing revelation of that quiet hour?

★ ★ I RETURNED to my household tasks at peace with myself and in tune with God—and time. Calmly I went to work at my daily chores, putting out of my mind all thought of the papers that lay upon my desk, only keep-

ing my mind open to conscious suggestions that could be woven into the writing when the moment arrived: not my moment, for which I had been so desperately striving, but God's appointed time, chosen by Him for the completion of each project.

All sense of hurry left me. No longer did my hands fumble and drop things in anxious haste. My feet carried me buoyantly from room to room, their pace being set by the gay little tune that I found myself humming. Soon the house was in order, the young folk fed and back at school, the evening meal prepared for final cooking and I had still more than two hours of freedom. Joyfully I tidied my appearance and sat down before my desk. I opened it, uncovered my typewriter—and the doorbell rang!

For a moment my heart forgot the strength that had come in the morning. Fear gripped it and selfishness suggested that I pretend not to hear. But the influence of that blessed hour was too strong. I closed my eyes for one moment and knew that I could not lose that which was mine, because of myself I possessed nothing. All that I had was from God, of God, and was God. My time was His. His unmeasurable time was mine. Then I opened the door.

★ ★ My caller was a neighbor in search of comfort. Her need was great, and we spent the entire afternoon together talking of the source of all comfort, and I found myself strangely prepared to repeat the very words that she craved. When she left just before dinnertime, she looked happier and my own inner peace was deeper than before. I gave thanks that I had been allowed to open my door and so benefit us both.

I do not remember whether I actually finished the planned piece of writing that day or the next, because the actual time is no longer of importance. The outstanding

fact is that my talk with my neighbor strengthened the thought content of my writing, which was finished in God's time, and sold, and the resultant check was but another blessing added to my life.

I have used the assurance gained in that silent hour in many ways. No longer do I strive to make a demonstration, whether it be one of health, finances, or time and leisure. I know that all I need or can ask for has been prepared for me and will come to me in good time—God's time, which can never be too short, nor arrive too late.

I commit my way unto the Lord: I trust in Him and He brings it to pass.

★ ★ Is THIS not truly what is meant by "except ye turn, and become as little children"? My own two children have never found it necessary to repeat their daily needs to me, their need of food, of clothing, of shelter. I see them and I know their needs. Even so the Father of all sees me.

When they were yet small, I watched over the time in order that the children should have rest, play, and study in proper proportion. Their human father worked cheerfully to provide for them, and I divided among us in equal portions all that he gave us for our use. When some special need arose, we talked it over, and because we have been a harmonious family in tune with one another there has been no querulous complaining or bickering. All that we had was the children's, and they knew it.

Back of this human love, this human source of supply that has at times seemed limited, there has always been and always will be the vast, unlimited, continuous flow of substance that is God.

Even as I have watched over my children and seen their needs of a balanced diet, suitable clothing, home comforts, and the right division of time, so the great

Spirit of truth, the Creator of us all, watches over me and mine. My own dear ones may go out of my sight and beyond the touch of my hand, but they can never be out of the range of my thoughts, my love, and my prayers. Even if I cannot hear them or see them at times, they are drops in that same river of love that carries me, borne along by the same powerful current; and we are blended together as one with the Father.

★ ★ NOTHING that I can do, no misunderstanding on my part, no mistaken judgment can disturb the even flow of infinity. Nothing can break the sweeping rhythm of His great movement. All that can ever be disturbed or dismayed is my own consciousness, until I have availed myself of the calmness and peace of His unbroken harmony.

In God's good time I shall be carried on to a perfect fulfillment, my gift developed and my work accomplished. There shall be no ending for me, because there can be no end for God: God and life and I are one. He has placed me here, and all that I do shall be done for Him and with Him.

"In a service which Thy love appoints
There are no bonds for me;
For Thy secret heart is taught 'the truth'
That makes Thy children 'free';
And a life of self-renouncing love
Is a life of liberty."

To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.—ISAIAH

MAN'S GREATEST NEED

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—ISAIAH.

BY MARJORY H. STAGEMAN

MANY VARIED answers are given to the question "What is man's greatest need?" One says it is money, another employment, and so on. But different though the answers are, most of them name something of a material nature as man's greatest need.

Is this a true answer? Isn't his greatest need something of "real" value, of spiritual value, something that does not change with time and tide? Not that man does not need money and employment and other "things," but the very fact that he lacks these "things" points to a greater need, the supplying of which will mean that "all these things shall be added."

We have only to look about us to see the result of placing trust in things only. For many who had money a few years ago find it gone today; and many who had employment are without work.

Speaking of the foolish man who built his house upon the sand, Jesus said, "And the rains descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

★ ★ "GREAT WAS the fall." Most of us know full well how great was the fall, because we too built upon the sand. We made the mistake of worshiping things, repudiating the real values, and today we are reaping the

harvest. And so will it ever be, for the law is "Whatsoever a man soweth, that shall he also reap."

But since we are provided with free will, we learn only through experience, and experience teaches a great and valuable lesson. How many will profit by it time alone can tell. Not all certainly, but the fact that many are learning is proved by the increasing numbers who, tired of the misery and unhappiness they have wrought in their life, are again reaching out for the real, the spiritual values.

From experience we should learn what is important and what is not important. If we have not learned that man's greatest need is not money or employment—not any so-called material thing—we have missed the point of the whole lesson.

Now, what is man's greatest need? Some metaphysicians have said that it is a sense of security. True, that is a great need, an important stone in spiritual building, but under it must lie the foundation, without which spiritual building cannot be begun. That foundation upon which a sense of security rests, is a sense of the divine presence, the presence of God, Spirit. This, I believe, is man's greatest need.

★ ★ WE SENSE the divine presence in the measure we realize that "all the presence there is . . . is the Living Spirit Almighty."

In the 1st chapter of Genesis we read, "God created man in his own image, in the image of God created he him."

Thus the Bible tells us that God is the animating principle back of everything, in and through everything; that man is an expression, a manifestation of God; or to put it another way, man is God manifested, God individualized.

The meaning of being created "in the image of God"

should be clear to all. God is Spirit, and man's likeness to Him is a spiritual likeness. Understanding this, we can readily see how each individual is in God; how God is in each individual. Jesus, well aware of this interrelationship, said, "I am in the Father, and the Father in me."

"The Father in me!" Then if we would know the Father we must turn within, to the inner consciousness, to the real self. And what is this real self but the image and likeness of God, God individualized in each of us.

Realizing our unity with the Father, with the One, we are conscious of the presence of God, we sense the divine presence. Without a sense of His presence, our words are empty, our prayers devoid of any real meaning; we are rudderless ships on the sea of life. But sensing His presence, we have a conscious connection with the source of all life, and we are free from all doubt and fear. From this conscious connection with the One there comes a deep sense of security. We recall Job's words:

"Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee."

★ ★ IN THE 32d chapter of Deuteronomy, Moses refers to God as "the Rock." Sensing His presence, we build upon Him, the Rock, "grounding" ourselves securely in Truth. And though rains descend, floods come, and the winds beat upon our house, it will stand firm; for it is founded upon the Rock. In other words, we are not tempted by negative suggestions, not moved by seemingly adverse conditions, for our trust is in God alone.

A sense of the divine presence! Men and women recognizing themselves as divine beings!

Never was there a time when man needed a sense of the divine presence more than he does today. Unrest, uncertainty, and confusion are still manifest on every side. He whose sense of security is not built upon the Rock but upon the sand becomes the victim of mental chaos. In his

distress of mind he seeks for a way to get out of it all. "I want to get out of it all" is the cry of the man whose hope has been shattered, who believes that the cards have been stacked against him. He refuses to play the game. He quits.

Before the Crucifixion Jesus said, "I have overcome the world." Compare this statement with that of the quitter, "I am getting out of it all." One had overcome the obstacles in His path; the other had been overcome by them.

★ ★ BESIDES, does the quitter "get out of it all"? On this plane, yes. But this plane is not the end. The spirit of man is ever pushing onward toward the Source of all, and we should realize that although we leave all "things" behind when we make our departure, we take all that we really have—our consciousness—with us. It is in our own consciousness that we must overcome, on this plane or another, for it is in our own consciousness that doubt, fear, anxiety, uncertainty, and confusion exist. Where else could they be? Certainly they do not come from, they are no part of, God, good; for the Bible tells us that "God gave us not a spirit of fearfulness; but of power and love and discipline." Also: "God is not *a God* of confusion, but of peace." There too we read, "Let not your heart be troubled, neither let it be fearful."

So instead of leaving our problems, our false beliefs, behind, we carry them with us, and they remain with us until we have overcome them and proved their nothingness through understanding, through a consciousness of our unity with the whole. The sooner we realize this, the sooner shall we set about our work of overcoming all that is unlike good in our consciousness. Thus we shall express our true nature as the children of the Most High and be ready to climb to greater heights.

The only way to "get out of it all" is to see the light

behind the cloud, to realize that God is ever present, to sense His presence. Then we know that we can overcome all obstacles; for "underneath are the everlasting arms." How necessary then to turn constantly to the Spirit within and with the poet to say:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Happy Is the Heart

Happy is the heart that sings!
Thanking God for little things,
Finding courage where a hill
Lifts its everlasting will,
Saying, when the night is dark,
"Morning cometh, and the lark!"

Happy is the heart that knows
Close communion with the rose,
Taking pleasure in the way
God has clothed a summer day,
Saying, when the clouds complain,
"There's a rainbow in the rain!"

—VIVIAN YEISER LARAMORE

WHAT IS SUBSTANCE?

Substance—which is termed "universal ether" by physical scientists and by Jesus Christ "the kingdom of the heavens"—is the energizing, vital, and all-permeating life-essence of God.

BY VERA EYTON WAVELL

THE QUESTION that forms the title of this article was recently put to me in a letter received from a Truth student. This student further asked, "What is the power that shapes substance? What is the procedure?"

Later in the letter she voiced a thought that appears to be not uncommon among seekers after Truth. In effect it was this: "It always seems to be assumed that I know all about substance. I do not, and I wish you would explain it to me."

There is an enlightening way of realizing the truth about divine substance. All bewilderment and confusion of conception in regard to it will vanish if we think of it as the fundamental, formless, abstract, unspecified life essence behind, in, through, and animating every seemingly solid and dense form or body, and causing every condition that man can comprehend, as well as the invisible and intangible forms and conditions beyond the present capacity of the average sense-minded, or partially sense-minded, person to grasp.

Divine substance is God, the principle of all good. Since it is God Spirit, physical vision cannot see it, nor can any of the senses cognize it in its original abstract condition. They can do so however after it is expressed and brought into manifestation in tangible form, such as a human body and the like. In it we—God or divine

substance individuated, expressed, and manifested—live, move, and have our being; while it expresses itself in and through us to the extent that we appropriate it through our mind or feed upon it for our life-renewing requirements: as we feed and renew our physical body by means of the food we eat.

Here we might interpolate that it would be wise always to think of such food as being spiritual and not material, as being the body and life of God that Jesus Christ at the Last Supper enjoined His disciples—and we are all disciples—to partake of when He took bread and, blessing it, said, "Take, eat; this is my body," meaning God's body, or spiritual substance; and when He later offered them wine, saying, "Drink ye all of it; for this is my blood [life] of the covenant." Thus we may realize that our material food and drink is Spirit substance "stepped down" to meet the life-renewing needs of our physical body in such form as it is capable of appropriating.

★ ★ IN ORDER thus to identify ourselves consciously with this unlimited life substance we must, in addition to practicing right meditation, constantly affirm in thought, word, and being our oneness with it and therefore our ability to use it to an unlimited extent in our mind and in our manifest body and circumstances. If we do this, we shall prevent any such lack of life, health, wisdom, harmony, or supply as would result from the separative effect of thinking and believing substance to be purely fixed material form, real in itself but subject to death. Otherwise we induce the effect referred to as separative; that is, separation from the eternal and harmonious life substance.

Understanding and the resulting right use of God substance constitutes true life in man, who is made in the image and likeness of God his Father. If man be con-

scious of being the image and likeness of the Most High, he will think and live by that consciousness and never know sickness, death, or discord of any kind. For life cannot die, nor can God become sick or deranged in any way.

Because racially man is not at present so God-conscious, because he has fallen from the original divine Christ estate in which he knew himself to be a son of God inheriting his Father's nature, he is in bondage to sense consciousness. He has built up a personal ego that falsely believes in limitation of life, separation from God or good; and because out of such belief the personal ego by means of its structure-building thought brings forth the unreal and not-good, man suffers from sickness, poverty, and other error. Because he lacks knowledge of the true life substance and of the understanding use of it, his material body experiences the unnecessary decay and dissolution called death, usually preceded by a weakening and distressful aging process.

★ ★ BUT THIS is unnecessary. Let each son of God steadfastly set to work to resume his Christ consciousness and he will be liberated from such bondage and enjoy the conditions of peace, health, and general well-being that the structure-building thinking of such a consciousness is bound to produce throughout his being.

How do we shape substance so that we become the enlightened expression and manifestation of the perfection that God is?

What is the procedure?

We have already indicated that an understanding of Truth is the essential factor in all this, and now we add and would emphasize that its application is similarly essential. There are many who reach an intellectual understanding of Truth but do not apply it. This must be so when the understanding is only of the intellect. To be

fully awake to Truth it must be realized, known, and made one's own by and through spiritual awareness and consciousness.

Understanding then is the first requisite to realization of what substance is, what the power is that shapes it, and what the procedure is; right meditation and harmonious affirmative thinking, speaking, and doing are the means of its acquisition. Once man concedes that he is God's son and of like nature and powers with the Father he must attain a knowledge of what God actually is and how He works and creates in His aspect of divine law.

To this end each seeker after Truth must become as a little child. He must reject no reasonable enlightenment concerning the supernal subject merely because his personal, sense mind is unable to comprehend it. No, he must meditate in conscious communion with Spirit; he must analyze, investigate, and prove for himself what is fact and what illusion.

★ ★ ONE OF the first things he must realize is that he is a creator, that he creates by his thought-word. It is thought and its related imaginative activity that makes patterns in mind substance. It is sustained, definite, and living thought that nurtures them into fruition and causes them to come forth in visible and tangible form. Whether that which comes forth be agreeable or negative depends altogether upon the quality and kind of thought that man has used.

I have referred to substance as being life, omnipresent and eternal God life; and I have stated that all forms ensouled by it through the spiritually constructive thinking and building of superconscious man are similarly undying, unchanging, and harmonious in every phase of being, and I have indicated that everything formed and caused to become manifest by the sense type of thought

used by material-minded man is subject to decay, being merely a (for the time) fixed thought form and not life. I would wish it to be noted that in this connection I employ the word "decay" and not "death." Nothing dies, nothing can die, because in reality (in the "real" consciousness and knowing) there is naught but God life in the universe. It is only the illusionary specified form made by the false thinking of sense-minded man that is susceptible to the dissolution named "death." But even in such cases the term "death" is a misnomer, for what happens is that the thought that served as the pattern for the material form ceases to be applied to it and so it dissolves.

★ ★ IF ANYTHING written above has caused the reader to believe that matter is not life substance, that belief should be corrected. Even solid and dense matter, such as wood or stone, consists of life atoms of substance. The form may disintegrate in time, but the life in the atoms of which the form is made up cannot die: it is merely resolved back into its original elemental substance after the form breaks up. There are degrees of life activity or movement, and the more dense a form is the less life activity it manifests visibly; whereas the more tenuous, refined, and sensitive the form the more of such activity it displays.

Let us think of the difference between Spirit substance and matter this way: Matter is a fixed and specified form or shape of varying degrees of solidity, whereas Spirit substance—even in form—is not bound by any such fixation but is tenuous, free, and independent of space and time limitations. Of this latter type is the perfect spiritual body temple of the I AM, God individuated in Christ-conscious man. This body, being created by the spiritual understanding, knowing, and thinking of superconsciousness in the Christ-minded son of God is a har-

monious, tenuous, radiant body of light and life. Being tenuous, it is not restricted by mortal ideas of space or time but is able immediately to be in any location of which it thinks or in which it desires to find itself without resorting to physical means of transportation; it passes naturally and freely through more dense objects than itself, such as doors, just as our beloved Master passed through the closed door of the room where the disciples were gathered and there communed with them. Densely material forms, less active in life—or substance—motion, and vibration, cannot do this, as we know. They must be transported to such locality as they desire to reach by vessels of equal or greater denseness with themselves whose passage is governed by time according to the distance of space to be traversed.

★ ★ SUMMARIZING the answer to our questions in order, let us say first that substance—which is termed by physical scientists "universal ether" and by Jesus Christ "the kingdom of the heavens"—is the energizing, vital, and all-permeating life-essence of God, the ultimate reality from which all things visible and invisible, formed and formless, dense or tenuous, are made by the creative thought-word of God and of His individuated phase and expression in His son, man, who is His agent.

Secondly, the power that shapes substance is thought. It may be positive and harmoniously constructive, molding patterns in substance that by sustained and evolutionary thinking on man's part are caused to come forth as spiritual and permanent creations. This type of thought belongs to superconscious man, who knows, understands, and rightly uses divine law.

On the other hand, the negative and destructive thought of personal and sense-thinking man will shape and bring forth discordant and erroneous things if man's thought about them, or about their patterns in substance,

is sufficiently sustained.

Man has free will to select his type of thinking and is therefore the builder and controller of his destiny and condition. Divine law operates to produce tangible results in all cases, and in his expressed and manifest mind, body, and circumstances man reaps a harvest proportioned exactly, in quality and kind, to the seed thought that he plants in the good earth of substance or universal ether.

As regards procedure, the practice of meditation already cited must be reinforced by steadfast constructive thinking, speaking, and doing according to Truth. This involves applying universal love in every thought, word, and deed. Love is the fulfilling of all law, and until understanding and the faith that results from its attainment has been achieved it will indubitably cause the thinker to pattern his ideas in substance and produce beautifully and spiritually.

★ ★ FURTHER, a most important part of the procedure lies in giving thanks to the Father for all blessings, both general and specific. We can form no better habit than that of feeling and expressing gratitude to the Most High; for giving thanks increases our own power to define the patterns that we make by our thought in substance, as well as increasing the consciousness of our oneness with All-Good and therefore our capacity to express and manifest it. Whatever we desire to bring forth and pattern in substance is already in the invisible realms by force of our desire; for we cannot desire anything that we have not the potentiality to produce. Therefore it is reasonable to give thanks for it as already in being even, before it becomes manifest. This factor in the process of bringing forth our good cannot be too much emphasized. Failure to practice such thanksgiving will delay manifestation, because it predicates a lack of that faith which is so vital a prerequisite to fulfillment.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5 UNITY SUBJECT—*Acting on Faith.*

May 2, 1937 INTERNATIONAL SUBJECT—*Abraham a Man of Faith.*—Gen. 12:1-9; 13:14-18.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

18. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah.

GOLDEN TEXT—*By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance.*—Heb. 11:8.

SILENT PRAYER—*Through faith in God I am led daily in the way of peace, joy, and wisdom.*

The literal meaning of the name Abram is "father of exaltation." Metaphysically it represents the faculty through which man has faith in the invisible. He gains God consciousness through concentrating his faith in God. This exercise increases in him the power of the mind to use divine ideas. Through faith he substantiates his hopes and desires.

"The land that I will show thee" is the new concept of substance that the spiritually quickened man discerns when he is stirred to religious activity. One need not travel to reach this land, for as the assurance of spiritual reality it comes to every one who obeys his higher impulses. We travel mentally by abandoning the sense consciousness in which we have hitherto lived (get out of our country), drop from our thoughts everything related to us through the senses (our kindred), and become spiritually active instead of inactive. The name of Terah, the father of Abram, means "loitering" and represents

a state of spiritual inactivity. "Thy father's house" in this case symbolizes spiritual inaction.

When the light of understanding and intelligence (Ur of the Chaldees) illumines man, he attains an exalted state of mind in which trust is lifted up in his consciousness, and he is inspired by a desire to go forward to fuller enlightenment. This state of exaltation is represented by Haran ("elevated," "exalted") where Terah stopped with Abram and the rest of his family on his journey to Canaan. The migration from Ur to Canaan was first conceived by Terah, but inaction overtook him in Haran, and he died there.

The surest cure for habitual inaction is faith. To go steadily forward towards the realization of our highest ideals requires concentration of no mean order. Faith translates steadfastness into attainment, and in the process is itself increased. "I will make of thee a great nation, and I will bless thee, and make thy name great." Only those ideas in which man has faith ever reach complete expression. Every idea prospers into which he puts something of himself through his faith. "In thee shall all the families of the earth be blessed."

To realize the joy of achievement in the realm of Spirit, man must obey his spiritual leadings. He cannot exercise the dominion he was intended to have in the beginning in any other way. Acting on divine guidance may impress those in sense consciousness as chimerical. Nevertheless it leads to true satisfaction and peace. "So Abram went. . . . and they went forth to go into the land of Canaan; and into the land of Canaan they came." Faith achieves its objective.

In his religious activity man arrives in time at the stage where he must deal with the elemental life forces in the subconsciousness. These forces are represented by the Canaanite whom Abram found "in the land" that Jehovah had promised him. To realize dominion over

every living thing that moves upon the earth, as man was commanded to do in the beginning, he must dominate his subconsciousness, out of which come the issues of his life. The sense nature (Canaan, "lowland") is given over to materiality, but man reclaims it through faith in the enabling power of Spirit. In the beginning the seeming difficulty of the task burdens all his thoughts. Shechem, the name of the place where Abram came in his journeying, means "a burden." In such a consciousness the way to dominion is found in a teachable state of mind, which Abraham possessed in abundant measure. "The oak of Moreh" was in Shechem. Moreh means "teacher," "prophet," and symbolizes a state of mind receptive to Truth.

Constructive methods characterize this state, proving man's contact with the divine in consciousness. Constructive thinking brings a realization of protection and strength (oak tree). Abram built an altar unto Jehovah in Shechem, and lifted up his soul there in aspiration and prayer. That he freed himself of all consciousness of burden in the task he had undertaken is clear from the renewed promise he received there from Jehovah that the land should belong to Abram and his descendants.

The spiritualizing of the subconscious forces is not however completed in a day. While man may be outwardly at peace and in a measure conscious of God, his subconsciousness may still be in a confused and disordered state. The underlying thoughts and motives that rule us are so deep-seated that we are often unaware of their existence. Abraham removed from Shechem to a mountain east of Bethel ("house of God"), with Ai ("a heap of rubbish") on the east. The east represents the within, and the deep inner self may seem but a heap of rubbish out of which neither order nor benefit of any kind can be realized by man until he takes the task resolutely in hand. As soon as he is willing to give up the

lower for the higher, the personal for the impersonal, the animal for the divine, he brings order out of inner chaos. Abraham built an altar between Ai and Bethel, "and called upon the name of Jehovah" there.

In every place where Abram sojourned he pitched a tent for himself and built an altar unto Jehovah. Faith has no firm hold on temporal things but changes with their changing aspect. It finds its permanent abiding place in God, the changeless, and builds an enduring structure in life through aspiration and prayer.

Lot ("hidden," "concealed") represents the subjective or negative side of faith. To be substantial faith must become objective. Abram, the expanding of faith in man's consciousness, must be separated from Lot before he can realize the full extent of his powers. Once man puts all faith in negation away from him, he sees that whether he looks high or low (northward or southward), inward or outward (eastward or westward), he can direct his life and realize his highest hopes through integrating all his powers.

QUESTIONS

1. What is the meaning of Abraham, and what does he represent in man?
2. What is "the land that I will show thee"?
3. How does one overcome habitual inaction?
4. Explain the symbology of the Canaanite "in the land."
5. What is symbolized by the statement that Abraham built an altar unto Jehovah in each place where he sojourned?

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Lesson 6
May 9, 1937

UNITY SUBJECT—*The Conditions of Effectual Prayer.*

\+ \+ INTERNATIONAL SUBJECT—*Abraham a Man of Prayer.*—Gen. 18:17-32.

17. And Jehovah said, Shall I hide from Abraham that which I do;
18. Seeing that Abraham shall surely become a great and

mighty nation, and all the nations of the earth shall be blessed in him?

19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

20. And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22. And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah.

23. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?

24. Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?

26. And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake.

30. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.

GOLDEN TEXT—*The supplication of a righteous man availeth much in its working.*—James 5:16.

SILENT PRAYER—*I renew my faith by practicing the presence of God daily in prayer.*

The first condition of effectual prayer is faith in the heart. The conviction that help is to be had from one's spiritual source, that it not only is available but is prepared to take instant effect as soon as the proper channel opens, makes the answer to prayer easy to realize. Faith reads the purposes of Divine Mind, and sees there the disappearance of evil from man's consciousness.

Because faith is closely related to love in man, it causes him to "see the best that glimmers through the worst," so that he does not always discern the necessity of complete separation in thought from the realm of sense. We are prone to feel that there must be some good in the senses and their manifestation, since both are universally in evidence. We overlook the truth that what is universal in a human sense is not always one with universal Truth.

Good and evil may grow together in the mind and soul of man "until the harvest," but the harvest is not the end of earthly life manifestation, as has been supposed. The field of life is "white already unto harvest," and now is the time to gather in the good through concentrated effort to realize the good only and to burn up the chaff or sense consciousness with the unquenchable fire of spiritual zeal for Truth. Therefore while man may feel that he has in him enough good to redeem the evil, even though good occupies but a small part of his thoughts, he is not justified in continuing in a mixed consciousness.

The picture of Abraham pleading with God to do the right thing would be a childish conception if taken literally. As a symbol of the efficacy of persistent, per-

severing prayer, it expresses the same thought as that voiced by Jesus in the parable of the unjust judge. Man does not strike a bargain with God, but faith strikes a bargain with Divine Mind. The parable of the unjust judge ends with the question "When the Son of man cometh, shall he find faith on the earth?" Faith is necessary to perseverance, and perseverance is necessary to realization. As a universal quality faith touches Divine Mind and opens the channel for demonstration.

To affirm that all is good and on the heels of this statement admit that error must be wiped out unconditionally requires understanding of the truth of good and the untruth of error. In the 11th chapter of Matthew we find Jesus comparing the reaction of Capernaum to His mighty works with the reaction that would have taken place in Sodom if equally mighty works had been done there. "But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Capernaum ("covering of compassion") here represents Christian sympathy, which has been exalted to heaven but shall be brought down to hell or Hades, the abode of the dead. Sympathy has been polluted by identifying it with error. Instead of recognizing only the truth in regard to man, it confirms the sick in their delusions by leading them to accept their negative condition as their real state. It makes him weep with those who weep, adding meaningless sorrow to that already felt. False sympathy is highly esteemed, but when the sick are raised up through faithful affirmation and realization of Truth only, false sympathy is brought down to Hades or nothingness.

Mighty works of healing and mighty demonstrations of Truth through answered prayer cannot be done in the sense consciousness. Therefore the sooner the error that finds its expression through sense consciousness is wiped

out, and we accept the divine law as the law of our daily living and being, the sooner we shall enter the kingdom of heaven through the door of the Christ or redeemed I AM.

To turn our back resolutely on all sense thought requires a high degree of faith and the habit of constant prayer. The race thought lays firm hold on man's mind, but spiritual thought has power to displace it. To do so however spiritual thought must be faithfully held, and not indulged in intermittently.

Unselfishness is one of the conditions of answered prayer. The prophet Ezekiel, in addressing Jerusalem, defined the sins of Sodom: "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good.*"

Other cities besides Sodom, and nations as well as individuals have been guilty of the selfishness of sense. No one can realize the full measure of answered prayer until he becomes unselfish, for unselfishness is man's expression of the universal Spirit, through which fulfillment comes. "In the mount of Jehovah it shall be provided."

The highest prayer that man makes in his own behalf is the prayer for understanding, which enables him to know himself and what he should pray for.

"I prayed, and understanding was given me:
I called upon *God,* and there came to me a spirit of wisdom."

As we learn to pray as we ought our one-way prayers are left behind among the forgotten efforts of past experience as part of our training in patience. God speaks to us in the answer to believing prayer.

QUESTIONS

1. Name the first condition of effectual prayer.

2. Explain why Abraham, who represents faith in man, prayed to Jehovah to save Sodom and Gomorrah.

3. When is the "harvest" mentioned by Jesus as the proper time for separating the tares from the wheat?

4. What do we learn in this lesson of the value of perseverance as a condition of effectual prayer?

5. Through what consciousness is prayer answered?

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Lesson 7 UNITY SUBJECT—*Nonresistance.*

May 16, 1937 INTERNATIONAL SUBJECT—*The Forbearance of Isaac.*—Gen. 26:12-25.

12. And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13. And the man waxed great, and grew more and more until he became very great:

14. And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and

said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I yield my personal will to the divine will, that I may know the joy of true wisdom.*

The name Isaac means "laughter," "joy." The greatest joy that one can know is that which comes from a consciousness of peace through obedience to the divine law. In this state one makes union with God as he can never do so long as he insists on enforcing his rights in the realm of sense (the land of the Philistines). Strictly speaking, man has no rights in this realm, for he is a spiritual being and his rights are of the spiritual order.

However man is prone to seek joy through the avenue of the senses and to consider it impossible or improper to look for it in the domain of religion. He who does not expect to have his heart made light and his way pleasant by reason of his faith in God is mistaking religious faith as a thing of gloom. This brings about "a famine in the land" or a dearth of the joy of living, and since man must sometimes be glad if he is to express the life of God within him, he turns for sustenance to the subjective substance and life (Gerar), which in the beginning is in the possession of the senses (the Philistines), and is ruled over by the will.

When the thought of joy enters into the subjective substance and impregnates it with its own essence, man's life is filled with peace and happiness, and he accomplishes with ease all that he undertakes. "Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him." Joy is a spiritual quality, and rests

in Divine Mind as its original source. The pleasures of sense are a weak imitation of the joys of the higher realm, the heavenly kingdom.

"In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore."

The measure of content that man as a natural being feels is meager compared with that of his satisfaction as a spiritual being, developing from "great" to "very great" through keeping the law of increase in the spiritual realm. The struggle that goes on within him as he seeks to develop his better and dwarf his lower nature is no less intense for being a silent one. The senses wish to retain their hold upon him, and he is kept in an unsettled state between the two influences. "The Philistines envied him [Isaac]."

When man undertakes to live by the evidence of spiritual Truth instead of the testimony of the senses, the latter tend to separate him from the spiritual forces altogether. "Go from us; for thou art much mightier than we." Thereupon the spiritual man imposes on himself self-restraint of a high order. When the Philistine herdsmen of Gerar, after Isaac had reopened a well first dug by Abraham, contended with him for it, he surrendered it without a struggle and opened another of the wells dug by Abraham. The meaning of Esek, the name of the first well that Isaac opened near Gerar, is "strife," "contention."

In reopening the inner sources of life that faith first tapped for man (the wells dug by Abraham) but that the cares and demands of the sense nature (the Philistines) have stopped up, man's joy in his work is sometimes interrupted by the striving for supremacy within him of the higher and the lower nature. The name of the second well, Sitnah, means "opposer," "persecutor," "strife," "hatred." If man is to know the joy of living, he must separate himself from strife, hatred, and all

kindred states. If one inner source fails to yield him the substance of peace and satisfaction, he can leave it and develop along another line. "He removed from thence, and digged another well."

The meaning of the name of the third well, Rehoboth, is "broad places," "enlargements." Man's third excursion into his subconsciousness brings increased conviction of formless substance and universal life, with the realization that these are inexhaustible. He sees that as a son of the Infinite he need depend on no one phase of inward power. "Now Jehovah hath made room for us, and we shall be fruitful in the land." When we in thought separate ourselves from the low ideals of the sense realm, we find abundant room for joy in life.

Faith in God is a source of joy to man. Jehovah assured Isaac, "I am the God of Abraham thy father." Joy is multiplied many times by faith. The unbeliever may be sincere and stoical, but he is never a thoroughly happy or joyous individual.

When we enter into the consciousness of inexhaustible substance and life, we take possession of the key to the union between the inner and outer departments of our being. "He went up from thence to Beer-sheba." The word Beer-sheba means "well of the oath," "seventh well." The seventh well is the well of fulfillment, symbolizing our readiness to establish ourselves, mind, soul, and body, in the consciousness of the Infinite. "And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there." Man rests finally and completely in the consciousness of Truth.

QUESTIONS

1. What brings the greatest joy to man?
2. What is the meaning of the name Isaac? Abimelech? Gerar? Philistines?
3. Explain the symbology contained in the statement that in time of famine Isaac went to Abimelech, king of Gerar.
4. What is represented by the wells that Isaac reopened?

5. Why must man exercise forbearance in order to know joy?
6. Has faith a vital connection with joy in consciousness?

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Lesson 8
May 23, 1937

UNITY SUBJECT—*The Interaction of Mind and Body.*

\+ + INTERNATIONAL SUBJECT—*The Weakness of Esau.*—Gen. 25:27-34; 27:41-45.

27. And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.
28. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob.
29. And Jacob boiled pottage: and Esau came in from the field, and he was faint:
30. And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I am faint: therefore was his name called Edom.
31. And Jacob said, Sell me first thy birthright.
32. And Esau said, Behold, I am about to die: and what profit shall the birthright do to me?
33. And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob.
34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.
43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;
44. And tarry with him a few days, until thy brother's fury turn away;
45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

GOLDEN TEXT—*Every man that striveth in the games exerciseth self-control in all things.*—I COR. 9:25.

SILENT PRAYER—*I nourish my body with its divine birthright of true thoughts and words.*

Esau ("rough," "hairy") represents the body or physical vigor, in other words, the animal consciousness. Jacob ("heel catcher," "supplanter") represents the mental consciousness. While the two phases of consciousness are very closely connected, they are not identical. Esau and Jacob were twins, but except for their physical heritage they had very little in common. Esau was a man of action, an outdoor man. Jacob was an indoor man, inactive, a thinker and a dreamer of dreams. Esau symbolizes the objective life of man, with its interest in others and its absorption in externals, Jacob the subjective life of introspection and meditation.

Considered literally as a family history, the story of Esau and Jacob and the birthright is without value to us because of the materiality of Esau and the cunning and duplicity of Jacob. Considered metaphysically as an account of man's development in mind and body, we find in it the lesson of the necessity of the soul's development by virtue of the mind's taking precedence of the body and causing it to conform to the divine law. "Jacob was a quiet man, dwelling in tents." Tents represent the body consciousness, in which the mind dwells noiselessly, in close touch with the soul or emotional nature. "Rebekah [the soul] loved Jacob."

Close as are mind and body, they are less close than mind and soul. The body is the instrument of the natural man, and he is the first-born. The mind is the instrument of the spiritual man or the divine birthright itself, and co-operates with the soul to bring man to a consciousness of his own. In doing so it supplants the claims of the body to first place in his thoughts.

Not that man should neglect the body or belittle its importance. Man's work is to lift up the body through the Christ power, replacing low impulses with high until it becomes a glorious body, a fit temple of the indwelling Spirit.

We develop best when mind and body keep abreast. "The boys grew." They should grow more alike instead of less so. The body should express the mind, and the mind reveal the body. A great mind in a stunted or misshapen body marks a one-sided development instead of the all-round growth of the man of God. A perfect physique in a man whose thought processes are those of an untrained child is a reduction of divine substance to half service and a breaking of the first commandment, which requires complete concentration of mind, heart, soul, and strength on the one central Spirit.

The man of action is not necessarily a worldly man lacking in regard for invisible good. He may have a lively imagination trained to catch original ideas and put them into practical use. Part of man's birthright as a son of God is the power to see things in new ways. The "skilful hunter" is not always after venison. He may be on the track of Truth, with the vast ranges of science or the yet unexplored regions of sociology as his field. He may be putting his faith into practice in any one of a thousand ways. But to do so he must have within him a recognized center of peace and quiet to which he can withdraw for seasons of refreshing his mind as well as his body. For the best results Esau and Jacob should work together, their efforts complementing one another instead of conflicting. "A sound mind in a sound body" can be enjoyed in no other way.

The joy that is an index of high animal spirits only is a passing phase of man's experience. "Isaac [joy] loved Esau, because he did eat of his venison." The delight of the soul (Rebekah) in the beauty of the mind's action in

thought has in it more real satisfaction than any mere physical stimulus can arouse.

Food for thought is as necessary to the nurture and growth of man in his true estate as any dish of pottage can be to the physical body. Man can live most fully and best only by claiming in himself the fulfillment of every word of God. "A man shall eat good by the fruit of his mouth." To affirm that he is "strong in the Lord, and in the power of his might" brings a realization of strength that is more lasting than food taken without recognition of its source in God. When, for example, we partake of food without returning thanks for it in our heart as a gift from the spiritual source from which all things derive, we despise our birthright and deprive ourselves of part of the strength we should otherwise take from it.

The latter part of the text of this lesson deals with a second phase of inharmony between mind and body. When man's powers are harmonious the joy that fills him is reflected equally by the mind and the body. No one can be deeply joyous without feeling a physical as well as a mental uplift. Nevertheless the joys of the intellect surpass those which spring from a sense of physical well-being alone. The "joy of the Lord" is man's abiding strength, and when he cherishes his birthright as the first-born of Spirit, the perfect idea of Divine Mind, he knows this joy.

When physical and material demands threaten to disrupt man's thought life, he solves the problem by obeying the urge of the soul to fix his attention on exalted ideas, which arouse in him a higher degree of spiritual intelligence than he has known before, and remove from him the seeming necessity of resistance. Rebekah (the soul) urged Jacob to flee to Laban ("clear," "shining," "gentle," "noble"), to Haran ("exalted," "mountaineer"). He who prizes his peace of mind and an opportunity to develop uninterruptedly his divine birthright of Christlikeness,

must take Jacob's necessity for his own.

QUESTIONS

1. What phases of consciousness are represented by Esau and Jacob respectively?

2. Explain the metaphysical import of the statement "Jacob was a quiet man, dwelling in tents."

3. How does one enjoy "a sound mind in a sound body"?

4. Does the blessing of joy extend to both mind and body? What type of joy is all-inclusive?

5. When physical and material demands threaten to disrupt man's thought life, how does he solve the problem?

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Lesson 9
May 30, 1937

UNITY SUBJECT—*Spiritualizing the Intellect.*

\+ \+ INTERNATIONAL SUBJECT—*The Remaking of Jacob.*—Gen. 28:16-22; 32:24-30.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God,

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he

said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for, *said he,* I have seen God face to face, and my life is preserved.

GOLDEN TEXT—*Be not fashioned according to this world: but be ye transformed by the renewing of your mind.*—Rom. 12:2.

SILENT PRAYER—*I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus.*

Compared with the one who has entered into the Christ consciousness, the man whose life is cast entirely under the spell of the senses or the intellect is asleep. Jacob ("supplanter"), representing the mental or intellectual man, on his journey to Haran slept with his head resting on a stone. He represents man using his wits to make his way, his cleverness unrelieved by the ideal of unselfish love for others.

Nevertheless even the selfish and material-minded man has his dream, in which he seeks to escape from the menace of the flesh. Jacob fled from Esau, and was no sooner separated from him than he began to dream of a higher realm of life and a world of power above that of the physical. The name Haran means "high place," and the understanding that is directed toward a high place leads to man's illumination so that he is able thereafter to avoid contact with material conditions.

Man advances to a higher state of consciousness through first thinking higher thoughts and seeing the

Most High overarching all his ideals. At this stage he wakens from the dream of sense to the realization that God is omnipresent and that man may become increasingly aware of Him as he progresses in his understanding of Being. The ladder represents various stages or steps in Truth.

Man does not mount the ladder of Truth when he first sees it. The sight is an ideal vision, and he contemplates it in thought only, dwelling on its possibilities and its meaning (ascending and descending upon it). It seems dreadful to him that he can see so much more in his mind than he can at once express in his actions. This is accounted for by the ideal structure of the mind and its function of seeing what is "after its kind," whereas action reaches the ideal status only after the mind furnishes man the impulse and provides the pattern or basis of procedure. "Then that which is spiritual." That the body houses the mind and that the mind is capable of the highest flights of inspiration and the highest visions of the ideal, is a thought that makes man fear presumption in himself. If he presumes to be higher than he in fact is, he faces disillusionment. If not, his power to visualize the heights is "the gate of heaven" within him, through which he is destined to enter the kingdom.

We make material conditions and difficulties serve us by setting them up where we can examine them, and pouring upon them the consecrating spirit of a joyful heart (oil) in the faith that with God's help we can master them. Instead of thinking of them as hindrances to our progress toward a higher consciousness, we can make difficulties into landmarks of progress. Through the help of God we can so transmute trials and hardships that what was material in us becomes spiritual ("this stone, which I have set up for a pillar, shall be God's house").

But to do this we need to develop in ourselves a consciousness of God's omnipresence. God must be with us

in our thoughts. We must see His power directing us daily, His substance supplying all our needs ("bread to eat"), His righteousness infolding us ("raiment to put on"), until we become so conscious of our oneness with Him as to be at home with the thought of God ("come again to my father's house in peace"). When we establish ourselves in this state Jehovah is indeed our God, and the man of the flesh is definitely supplanted by the man of Spirit.

God alone can give in infinite measure, but man, His son, can give back to God at least a tenth of what he receives, appropriates, and transforms by his efforts into a form bearing the imprint of his individuality. We give to God when we surmount our difficulties in the Christ way or solve our problems through God consciousness. Difficulties and problems are not all of life, but they form a fraction of man's equipment in overcoming. "Of all that thou shalt give me I will surely give the tenth unto thee."

He who has overcome the flesh consciousness stands on a pinnacle of achievement in his inner life. Pinnacles are lonely places uninhabited except for the presence that wrestles with man in his final overcoming of fear. For having learned to give his tenth to God, man prepares himself to share the treasures of mind with his body consciousness, and knowing the physical expression from his former association, he fears to encounter it again.

When he wrestles with his better self man gains courage to make unity between Spirit and the natural in himself. If at first he supplants the physical through what seems a trick of the mind, ultimately he supplants the habit of relying on mental tricks with effort to attune himself to divine law that is worthy of a prince of God. To prevail with God and man by reason of honest, persistent, devoted effort is to win a new name for himself. This is the significance of the name Israel that Jacob wrestled for at the ford Jabbok.

When the day of spiritual illumination breaks, man sees that his trials have been tests to develop his strength for the main purpose that he holds before himself. He then sees God face to face in all that he has met in past experience, and understands that through it he has preserved his life instead of losing it.

QUESTIONS

1. What metaphysical meaning is found in the story of Jacob's flight from Esau and his dream by night while resting on a stone for a pillow?

2. Explain Jacob's ladder.

3. How can we make difficulties serve us?

4. Why should we give back to God a tenth of what we have received from Him of what is already His?

5. Indicate how man supplants the human with the divine.

6. What is the meaning of the name Israel, won by Jacob while wrestling with his better self?

7. Do we gain a blessing by wrestling with thoughts and ideas beyond our present comprehension, and endeavoring to understand them?

Words You Spoke

The words you spoke
Were embers touched with incense rare
That found a heart bewildered, chill,
And gave it warmth. And pulsing where
It long had lain, a torpid will
Was stirred again to live and dare
By words you spoke.

—ETHEL GLENS LAWRENCE

OH, BLESSED COMFORTER

Words by
ISABELLA G. GOULD

Music by
FRANGKISER

1. Oh, Bless - ed Com - fort - er, Spir - it di - vine!
2. Thou Bless - ed Com - fort - er, Since I am Thine
3. From this sweet rest - ing place, Lord, I would go
4. Oh, Might - y Com - fort - er! In this glad hour
Thou om - ni - pres - ent one, A - bout me shine,
I can no e - vil fear, For Thou art mine.
To tell of Thy rich grace That all may know
Thou dost Thy - self re - veal With won-drous pow'r.
Re - veal - ing Truth to me, The Truth that sets me free,
My cup with joy o'er-flows: A - bove earth's ills and woes
The life, the Truth, the love That shin - eth from a - bove,
I own Thy gen - tle sway, Glad - ly Thy claims o - bey;
When by Thy light I see, Spir - it di - vine.
To peace - ful, sure re - pose Thou lead - est me.
De - scend - ing like a dove, Spir - it di - vine.
From Thee I can - not stray, Spir - it di - vine.

CHILD OF GOD

By Irene Stanley

Child of God, in my mind I see
Clearly the beautiful self of you,
Healthy and happy, strong and free,
Calm and courageous, pure and true;
Seeking upbuilding love and joy,
Tempted not by things that destroy,
Busy at wholesome work and play.
Thinking of you in this wonderful way,

Speaking these words alone, aloud,
Loving and praising you, I know
Safely beyond all storm and cloud
Happily forth your feet shall go.
Trusting Him who is able to do
All that is for His glory in you,
Placing you consciously in His care,
Child of God, I leave you there!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

Wise ways are ways of peace:
The joys of wisdom never cease.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

That God is the animating principle of all creation is not a new or startling observation. This has been the conclusion of thinking minds ever since the birth of logic, and will never cease so long as that faculty continues to be exercised. Where there is effect there must be cause, and no amount of sophistry will erase the straight line between premise and conclusion. Timid souls will cry pantheism, and scare both themselves and us with a bugaboo they do not understand; nevertheless the fact remains that intelligence and design and all the other evidences of a planning mind are so palpable in ourselves and the world about us that we cannot boast of our sanity and at the same time deny them.

When logic presents these mighty truths to us and we begin to turn our attention to the omnipresent principle eternally pressing upon and flashing its presence into us and the whole universe, we awaken within ourselves a consciousness of it, and *it* begins to think and plan through us. This is the first movement of Omnipresence, creating man as a self-conscious replica of itself, that is, God. This is the Son of God or Christ, the exact reproduction in miniature of the mighty cosmic Mind. When this man of cosmic Mind arrives at full manifestation of himself in habitation and place, we have Jesus Christ, the Son of God, or God glorified in man. Jesus in ecstasy beholding this climax exclaimed, "Glorify thou me

with thine own self with the glory which I had with thee before the world was."

So if we have not begun our glorification by realizing this quickening life within, let us commence right now to recognize it in thought and word. James Russell Lowell wrote, "It may be that the longing to be so helps make the soul immortal." A great truth—told by a great soul. Desire from within shoots a ray of energy from the imprisoned I AM to the all-infolding Spirit and a thread of golden light unites parent and child. Darwin taught that desire for light in the protoplasmic cell shot a ray from its center to its surface and formed the primary eye. If this be true, and it seems logical, it is possible for us to animate the thirty-nine trillion cells estimated by Doctor Crile to be present in our body and eventually make them all luminous, as did Jesus Christ. Thus science is revealing to us the movements of mind in forming the primary or physical body, which by the quickening of the Spirit is raised to the glorified immortal body.

We should not lose sight of the fact that the completion of this glorified body that God has planned for us devolves upon us. We must become conscious of God-Mind and co-operate with it in making His plan manifest in us. As Jesus said, "My Father worketh even until now, and I work."

The childlike simplicity of this primary work seems so insignificant that great souls who have delved into philosophy and worked with weighty intellectual problems deem it beneath them to become

as a little child and concentrate their thoughts on nursery rhymes. They do not realize that instead of molding and animating the cells of their body, they have projected their thoughts outwardly in speculating about the universe and its laws. So the cells left to themselves gradually starve for want of mind stimulation and finally die.

If you, dear reader, have attained eminence in some earthly field of action and yet have not demonstrated health, it may be that you need to take sound words in some simple form and go unto your Lord.

Our Healing and Prosperity Thoughts for this month are framed in words so simple that a little child can use and understand them, yet they secrete in their naive artlessness creative forces beyond the comprehension of the natural man. Try them and be convinced.

HEALING THOUGHT

God lives in me; no more I pine,
For love, and health, and joy are mine.

PROSPERITY THOUGHT

Perfect love hath quickened me,
And fears of lack in terror flee.

Use from May 20 to June 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ YOUR PRAYERS have helped me greatly. A month ago when I called the doctor he found a sore appendix, with an inflamed pelvic condition. I followed your instructions and prayed with you, and at the end of a week returned to the doctor, who was delighted at my greatly improved condition. I am deeply grateful for every perfect demonstration of the Father's care. God bless and prosper you in all your ways.—*Mrs. L. K., San Bernardino, Calif.*

■ ■ I WANT to thank you for your prayer to help me overcome stuttering. This year when I entered school my teacher spoke about my voice being clear and distinct, and my English has also improved. I am not ashamed to talk now. I have used The Prayer of Faith since I was old enough to learn it. I am very grateful for your help. You may discontinue your prayers, as I feel that I am healed. —*H. G., Bloomfield, Conn.*

■ ■ A SHORT time ago I asked for help for my eyes. I am happy to say that they are completely healed. I have stopped wearing glasses. I cannot begin to express my appreciation for your never-failing kind and loving help. —*R. F. S., Ventnor, N. J.*

■ ■ THROUGH your prayers I have been restored from what was considered a hopeless mental case to my home

and family again. I am very grateful for the light that has come to me since you placed me on your prayer list. I could not do without the Unity teachings and literature. Bless you all for your wonderful work.—*M. B., Arlington, Va.*

■ ■ I WANT to thank you for the many blessings your prayers have helped me to realize in the past few months. I have developed from a chronic invalid unable to make a living to a healthy person (more healthy than I have been for years), and I am able to go back to teaching again. You have never failed me. I am very grateful. —*L. S., Rupert, Idaho.*

■ ■ I WROTE to you for prayers for my hearing. In less than two months my hearing returned. Somehow God always answers prayer if we but trust. I consider Unity School the greatest help in the world, and my heart goes out in thanksgiving for the help I have received. God bless you all.—*Q. C., Greenback, Tenn.*

■ ■ THIS LETTER will acknowledge receipt of your letter in response to my telegram from Ft. Worth requesting your aid in overcoming a complicated condition that threatened pneumonia. I am happy to tell you that I was up the next morning and went on my way rejoicing, thanks to God and to Unity.—*C. W., Taft, Calif.*

■ ■ I AM GRATEFUL for your immediate help in answer to my telegram. The intense pain left my throat before evening, and I have been improving every day. You may discontinue prayers. Unity has helped us many times, and it is wonderful to know that we may have your help when we need it. I am inclosing an offering with thanks.—*R. C., Minneapolis, Minn.*

■ ■ SOME TIME ago I wrote to you for prayers. I had been suffering with a cataract on my eye. A friend had sug-

gested that I write to you. I mailed the letter one night, and I can truly state that by the next night my eye was all right. I praise God for His healing, and I bless all Unity. May God be with you all.—*A. L., Springfield, Mo.*

★ ★ ★

FILLED WITH PLENTY

■ ■ WORDS cannot express my appreciation of the help you have so unfailingly given to me. Business has improved a great deal, and I know that with God's guidance it will continue to do so. I am inclosing a love offering, and I pray that God will continue to bless each one of you.—*M. M., New York, New York.*

■ ■ SEVERAL months ago I wrote to you for prayers for my husband's business. I rejoice to tell you that the problem has been solved. In the meantime, so many blessings have come to us that my heart is overflowing with gratitude to God and your wonderful work. I am inclosing a love offering from a grateful heart.—*Mrs. D. K., Denver, Colo.*

■ ■ I ASKED for your help in finding employment. Within two weeks I found my present position. I have already received a small raise. Words cannot express how I feel toward Unity and your prayers. I have been told that I am doing splendid work and that my work is very much appreciated. All my life I have wanted a place like this and now I have it. I praise God and Unity for all that you have done. It is a great joy to know that through your prayers I am blessed, guided, and prospered.—*Mrs. H. B., Columbus, Ohio.*

■ ■ SOME WEEKS ago I asked your help with reference to a business problem. Since writing you there has been a decided change for the better. God has been very generous in His help; instead of one way out of my troubles there are three, and I am grateful and give thanks daily.

Through your help I have enjoyed definite increase in mind, money, and affairs, and in appreciation I am inclosing a love offering.—*C. F. S., Detroit, Mich.*

★ ★ ★

HE SHALL HAVE ABUNDANCE

■ ■ I WANT to tell you how much I have profited and been benefited by the use of the prosperity bank drill. All my troubles that loomed as large as mountains have rolled away, and above all I have come to look upon God as the source of my supply. Please send me another bank.—*L. M. L., Kingston, B. W. I.*

■ ■ I WANT to report the results of my prosperity bank drill, the use of which makes the dollars go so far that it is truly amazing. I always bless my pay envelope, and it is like the widow's oil: although there is not a great deal, it reaches so far that it is just as effective as a raise in pay. Like the oil, it stays, and I do wish that you would pass this idea on to other Truth students. May God bless you for the inspiration and cheer you are broadcasting throughout the world.—*E. H., Detroit, Mich.*

■ ■ THANK you for your co-operation. When I received my prosperity bank I had just lost my position. For two months I prayed diligently. I had some splendid interviews, with many promises but no job. But I did not lose faith. I trusted and honestly believed that God was working with me, and He certainly was. I have now secured out of a clear sky a fine position with a wonderful company. I am very happy. We are daily finding new blessings and giving thanks to God and to Unity for our great good.—*D. R. P., Oak Park, Ill.*

■ ■ I WANT to tell you of the marvelous demonstration I had during my recent use of the prosperity bank drill. Within a week I had been given a substantial raise in salary, although when I was employed it was agreed that

I was to have just a certain sum. Please send me another bank, and my blessings on your good work.—*L. P. A., San Francisco, Calif.*

★ ★ ★

CHILDREN

■ ■ THANK you for your prayers for B——. He passed all his examinations and graduated a very happy boy. I am not only happy for him but happy in my faith in and assurance of God's abiding presence.—*H. C., Union Springs, N. Y.*

■ ■ WHEN I asked you to send me a Unity bank I asked you to pray for me to help in my music lessons. My prayers were answered, for when I played in the recital I did not make a mistake, and I want to thank you so much for your prayers.—*V. H., Detroit, Mich.*

■ ■ MY LITTLE girl was very poor in her schoolwork. She wrote to you for prayers, and I prayed with her. Soon afterward her marks began to rise until they reached 100. At the end of the last term her teacher told her she was a very apt pupil. This is truly a miracle for a child who failed repeatedly in her studies and received marks as low as failure. God bless Unity.—*E. S., New York City.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ THE Correspondence School lessons have meant so much to me; with each one I have gained a larger understanding of God and His infinite goodness. Many blessings have come to me and mine, and I feel that my study has opened the way by which my good is coming. Thank you and bless you.—*J. H. S., New Albany, Ind.*

■ ■ I HAVE thoroughly enjoyed this correspondence course lesson, it has been most inspiring and helpful. I have studied the booklets and tracts as you directed, and

have felt profound joy as I read their helpful messages. I cannot tell you what a source of inspiration and daily help it has been in my work. Thanks for your guidance and help, and best wishes for you all and your great work. —*F. S. C., Lynbrook, N. Y.*

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MY HELP COMETH FROM JEHOVAH

■ ■ I GET MUCH enjoyment and inspiration and many ideas for a higher standard of living from reading your literature. Until two years ago my life was a series of disappointments, unfulfilled ambitions, and I seemed to be surrounded by a blank wall. My life is entirely changed, thanks to the Unity teachings. I have seen every believing prayer answered.—*R. F., Fort Peck, Mont.*

■ ■ I RECEIVED my first copy of *Weekly Unity* some months ago and words cannot express how much this little magazine has helped me. I was so depressed that my health was endangered. Since reading this magazine I feel as if I had never lived before. I am entirely well and read *Weekly Unity* faithfully each day. I praise God for leading me to the Unity teachings.—*Mrs. W. L., Glenside, Pa.*

★ ★ ★

FREE FROM CARES

■ ■ IN THE past few weeks I have begun to understand the Unity teachings better than ever before. I seem to feel a freedom from all worry and a lessening of the tension caused by panic that used to come over me when I couldn't seem to see the money to pay our expenses. I am very grateful to you and thank you for your prayers. —*Mrs. L. A., Arlington, Va.*

■ ■ I AM GRATEFUL for your help. My husband has stopped his excessive drinking. I know that he sees his freedom from this habit, and I thank God for His show-

ing me the light through the Unity teachings. I love Him for being my helper and my friend.—*E. S., Michigan City, Ind.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ I ASKED your help in attaining more harmony in my home, and I am happy to say that with God's help and your prayers I have been much happier and a more agreeable companion to those about me. It is difficult to describe the difference that a knowledge of the Unity teachings has made in my life. My prayers and blessings are with you in your wonderful work.—*S. D., Portland, Maine.*

■ ■ I HAVE never been so happy or harmonious as since I learned to trust God, through your prayers. I thank you for the faith and courage that has helped me over the rough places, and I have overcome many seemingly incorrigible defects in body and mind. I cannot say enough for Truth and what it has done for me in all ways. If we but pray, believing, we shall always receive.—*M. D., Chicago, Ill.*

★ ★ ★

HE IS MY REFUGE

■ ■ YOU HAVE helped me and mine immeasurably time and time again physically, mentally, and spiritually. We were a very disorganized and worried household before I asked for your prayers. May God bless you in your great work and undertakings.—*I. G., Hempstead, N. Y.*

■ ■ WE ARE VERY grateful for the good things that have come to us through the teachings of your organization. We have known greater peace, happiness, and prosperity since Unity came into our lives than ever before. We know how to find our way to God; we are more

in harmony with the forces that bring these blessings into our lives. We are thankful to God that many problems have been solved, and we thank you for all that you have taught us. We pray that God may bless you all for your great work.—*Mrs. L. D. B., Nashville, Tenn.*

★ ★ ★

UNTO US A CHILD

■ ■ MY BABY arrived a short time ago, and the delivery was accompanied with very little pain. The doctor was delighted and amazed, and said I was a very lucky woman. I am very grateful for your loving help.—*Mrs. R. S., Scunthorpe, Lincs, England.*

■ ■ WORDS cannot express my appreciation of your thoughts and prayers during my recent confinement. I have a beautiful baby girl, perfect in every way. She is everything I expected her to be. We are not surprised at her good disposition, as nothing but good thoughts are declared for her. She is truly our Unity baby, and we are very thankful to you. All praise to God for our blessings. —*Mrs. C. C., Belding, Mich.*

★ ★ ★

HIS TRUTH IS A SHIELD

■ ■ I WROTE to you for prayers as we were starting out on a trip. Our trip was very harmonious; it seemed as if we were divinely guided and protected through traffic and on mountain roads. I am very grateful, and God bless you.—*Mrs. J. C. S., Riverside, Calif.*

■ ■ THANK YOU very much for your prayers. My husband and I were divinely protected during our recent trip to Florida. We had no trouble at all, and during the time we were away our Father looked after us every minute. Please accept with our sincere thanks the love offering inclosed. You are doing a marvelous work.—*Mrs. W. B., Newark, N. J.*

HELP

. . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Kindly explain the Bible passage "Whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath."
—*Question answered by Silent Unity.*

When the disciples asked Jesus why He spoke in parables to the multitudes, "He answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath."

"Whosoever hath" is the individual who through a constructive attitude of mind and a righteous use of his abilities has developed capacity to receive largely. He is the individual who is constantly alert and consciously receptive to new and practical ideas. He is the individual who is maintaining an outlook on life that enables him to keep on growing and developing in understanding, wisdom, faith, strength, power to accomplish things. He is always ready for anything that is new and worth while in life. Because he is working with the law of progress and success and because his capacity to receive is growing, this law attracts to him the good things of life in ever-increasing measure.

"Whosoever hath not" is the individual who through disinterest, prejudice, laziness—negativeness of some kind—has refused to open his mind to ideas that would bring

him the knowledge and power to achieve. A law of nature is that everything in existence must have some use. Whatever is not used tends to become latent and to disappear. So instead of enlarging his capacity to receive, "whosoever hath not" continues to abide in negation and the power he has becomes inactive. He loses the ability to keep the good with which he has been blessed because he does not comply with the principle of success and plenty.

The providing law of God works in and through man, and each individual must invoke the law for himself in order to receive its benefits. "Work out your own salvation."

★ ★ ★

Perhaps some persons are temperamentally unfit for your teaching. When I try so hard and pray constantly, why don't things come out at least halfway right?—*Question answered by Silent Unity.*

We believe that you seem confused in your study of Truth because you are trying too hard in a personal way to bring about a reformation of mind, body, and affairs. Overcoming is not a hard task, but it is training all the faculties of your mind to look for the Truth, to conquer apparent evil by refusing to recognize it. Inharmonious conditions have no reality or entity but exist only in one's mind. Thus you can overcome apparent conditions with positive declarations of Truth. The light will dispel darkness and replace disorder with order. The light will bring forth peace, health instead of weakness, and love instead of fear and doubt.

The mental suffering that now seems apparent is only the washing away of accumulated thoughts and beliefs that are not in harmony with the Truth of your being, and these conditions can have power or authority over your life and affairs only to the extent of your own belief. The divine law cannot bring you unhappiness, for it is

good. Your fear of wrongdoing is an attitude of mind that needs cleansing by the Spirit. When you submit yourself wholly to the cleansing process of Spirit, you will not experience a tendency to withhold anything that you desire to be free from. As you cling to old thoughts and conditions crosscurrents are set up in your mind and you become confused and unhappy.

God is good, and He is the true source of your life, health, peace, harmony, and perfect satisfaction. Submit yourself wholly to Him and do not fear the outcome of His infinite blessings, made manifest in and through you. His will is good, and when you let Him have the controlling influence in your life, all things will work in harmony for your good.

★ ★ ★

Is there any hope of progress or success for a man of fifty-two and a wife fifty?—*Question answered by Silent Unity.*

If you and your husband will cease to think of yourselves and your circumstances in the limited way of the world, you can come into the unlimited abundance of the Father. He did not limit your producing power, your prosperity, or your well-being to any certain age.

You will need to come into a more vital relationship with the Father and with Jesus Christ by feeling the nearness, the unfailing love, the richness of divine love toward you. You will need to lay new hold upon life and strength as your divine inheritance through the perfection of the image and likeness of God within you. This image and likeness is sometimes called the Christ mind or the Christ principle within man. You will need to realize that your minds are still perfect channels through which the divine ideas of God-Mind may obtain expression as valuable ideas to yourselves and to others. Wisdom in making contacts with others and eyes to see opportunities will set your feet upon the path of ease and success.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Seventh Year of the Unity Training School

The 1937 schedule of the Unity Training School promises a season of real spiritual gain to those who enroll. Plans are going forward to make this session even better than the one of 1936, which was by far the most successful in the history of the school.

Subjects Listed

There will be classes in *Lessons in Truth, Christian Healing, Miscellaneous Writings, The Twelve Powers of Man, Mysteries of Genesis, Talks on Truth, Prosperity,* as well as courses in Methods and Ideals, Bible Interpretation, The Silence, and other fundamental subjects.

Guest Teachers

The following teachers come from the field to teach special subjects: Georgiana Tree West, of Louisville, Kentucky; Paul M. Rigby, of Seattle, Washington; Richard Lynch, of Lees Summit, Missouri; Louis E. Meyer, of Rochester, New York; Ocoa Moore, of Orlando, Florida; and Mary Wessel, of Bozeman, Montana.

Teachers from Headquarters

The following teachers from Unity School will conduct classes: Charles and Cora Fillmore, Ernest C. Wilson, Francis J. Gable, Celia C. Ayers, George E. Carpenter, Clara May Rowland, Elsie Shaw, Ralph E. Johnson, Florence Harling, and Ralph O'Day.

Opening Date

The first term of the 1937 school year will open May 31 and continue until June 25. The prospectus gives you full details about this term and the other three terms to follow. Decide now which term you will attend, and send your enrollment well in advance of the opening date so that the management can arrange for your comfort and convenience. Address your correspondence to Unity Training School, 917 Tracy, Kansas City, Mo.

"In the Merry Month of May"

Some of the inspiration of this season is reflected in the May number of the Unity periodicals. "Your Victory Is God's Victory" heads an article in *Unity Daily Word.* The author, Frank B. Whitney, says that with a God-given urge comes God power to succeed; that you cannot escape victory unless you willfully resist the work of God in you. He explains clearly why this is true.

The month of May holds a day that has come to mean much to Americans—the day set apart for honoring mothers—and *Wee Wisdom* magazine very appropriately contains a Mother's Day story called "Julie's Gift," written by Mildred R. White. In this story Julie learns that cheerful service is more acceptable to Mother than any other gift her little daughter can make or buy for her. This story, like all *Wee Wisdom's* stories, carries a splendid lesson for boys and girls.

Telling you that May *Progress* carries an interview with a young rancher is not particularly exciting, but when we say that his name is Joel McCrea, we feel sure of catching and holding your interest. When this screen star was still a small boy he knew that some day he would have his own ranch and his own stock. Today he is firmly

convinced that a person is a little closer to the Creator when he lives closer to nature. His story is told by Maude Allison Lathem and makes the seventh interview in her series "Picture People Who Know God."

Can you imagine a man going without the necessities of life while carrying in his pocket a perfectly good check drawn in his favor for any amount that he may care to fill in? Yet such a man typifies the race of human beings who have not faith enough to present God's check on the bank of the universe and have their needs supplied—not only their needs but their cherished desires. Gardner Hunting draws this parallel in his *Weekly Unity* article, which he calls "Nothing to Lose." He challenges you to get in line and advance to the teller's window, because the cash is there for you.

Contact," written by Francis J. Gable, is the lead article in *Good Business* magazine this month. Other interesting ones are "Traffic Lights," by Fred A. Barrow; "Good Advertising Is Good Business," by S. H. Cook; and "Iron Hands," by Carmen Darby McBride. This last article is in keeping with today's much-talked-of subject of "personality." The author deplores the lack of it in applicants who crowd the office of employment agencies. She says "pleasing personality" is the one qualification required by firms in all lines of business. Today everybody must have it from the office boy up.

WILL YOU TRY IT?

Many persons find it inconvenient to attend local classes or come to the Unity Training School, and feel that they are deprived of an opportunity to study the Unity message. But for these Unity School provides a home study course that offers a value equal to that of any resident class. It invites you to enroll for the Unity Correspondence Course, which insures thorough instruction and individual attention. If you really want to study the principles of Truth you can have no finer opportunity than this. Write for full details about the course, addressing your letter to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

WEEKLY UNITY ENJOYED BY PRISONERS

In a prison with 8,000 inmates *Weekly Unity* is being read and enjoyed. One of the men wrote the following letter to Silent-70:

"I will be very happy to have you continue the subscription for *Weekly Unity,* as outlined in your kind letter. I not only read it thoroughly myself, but pass it along to my friends. The amount of good done by your various publications in this institution is absolutely incalculable. I am both happy and proud to be one of your subscribers here. I will thank you to continue the visits of the weekly papers, for they are read and enjoyed."

Silent-70 is doing a fine work in prisons and other institutions in many parts of the world. Your love offerings help to pay for the Unity literature that Silent-70 sends them free of charge.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Berkeley—Susanna Scott (LT) 2535 College

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katharine Sweaney (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Hutchinson—Maude Wilson (LT) Unity, 201 E 9th

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St Joseph—Rex Morgan, Unity, 12th & Felix
St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel
Bozeman—Mary Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity Cen, Y M C A
Great Falls—Vivian Huhn, Unity, Dunn blk
Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, 11 Greenridge

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—Garnett January, Unity, 80 W Starr
Dayton—Ethel Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. C. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland; Alma Morse, Unity, 3112 W Highland

CANADA

Edmonton—Annie Popple, Unity, Empire blk
Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity,

36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Margaret Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Anna McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co., 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams; Uana Walters (col) 1419 W Jefferson
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 104 E 51 st South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, Woman's Club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Flint—Unity Cl, Dresden Hotel
Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1543 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, I W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Harrisburg—Unity Cl (col), 602 Briggs
Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center of Christianity, Driskill hotel
Ft Worth—Nell Truesdell, Dan Waggoner bldg
Harlingen—Unity Cl, Commerce bldg
Houston—Unity Cl (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, 7 Mitchell block

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; International Thought Alliance, 1 Henrietta st; Truth Cen, 29 Courtfield Gardens, Earl's Court

Manchester—Unity Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prae Christianity Cen, 534 Sauchiehill st.

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

A House Not Built with Hands

We who build with brick and mortar
Shall not ever house the heart,
Though we stud with precious jewels
Every in and outward part.
We shall find that house a prison,
Void of all that brings content,
Till we build with understanding
As the Christ-within-us meant.

We who build with vain petitions
For our own, and only ours,
Shall not lift an habitation
To withstand the stormy hours;
For there is but one foundation,
And there is but one safe plan—
He shall truly build who buildeth
On the love of God and man.

—Vivian Yeiser Laramore

Gifts for Mother's Day

At this time last year we brought out the book *Letters of Myrtle Fillmore,* which contains excerpts from letters written by the "mother of Unity" to those who wrote to her for guidance. As another Mother's Day approaches, we again suggest this book as an appropriate gift. Besides being an inspired teacher, Myrtle Fillmore was a mother and homemaker, and her book contains helpful advice on questions that pertain to home life. Let this book head your list of Mother's Day gifts.

A greeting booklet that your friend's mother would appreciate is *The Protecting Presence,* written by Ernest C. Wilson. It is based on the 91st Psalm, and is acceptable to any one whether a Unity student or not. An attractive mailing envelope is included with the booklet.

Help Yourself by Helping Others

Many persons have joined the Help-One-A-Month Club seeking no more return than the feeling of joy they found in helping some one who needed the Unity message.

But they tell us that taking an active part in this work has blessed them in unexpected ways. Perhaps all the members of the Help-One-A-Month Club do not realize it, but by pledging themselves to send a Unity periodical every month to a person who can use its inspiration they have allied themselves with the God-given law of giving and receiving. The result has been blessings for the givers as well as the receivers.

Will you give a little so that you may receive more bountifully? Begin your membership in the Help-One-A-Month Club today by sending a *Unity* subscription to some person you know who needs its help. Just write to the club at 917 Tracy, Kansas City, Mo.

Guarding the ear gate into one's consciousness is an important aid to victorious living. This thought is emphasized in "Directed Hearing," an article by Lizzie E. McGonigle, to be published in the June issue of *Unity*. This article puts squarely up to us the responsibility of what we allow ourselves to hear, and also tells us how to develop the hearing ear and the understanding heart so that we may recognize the "still small voice" of God.

Among your friends there is one who would be benefited by this article. Why not let the month of June begin for him a year's subscription for *Unity*. It will come to him twelve months for $1.

Theories into Practice

A Unity center leader in the field, just like any pastor, cannot be successful if he deals merely in theories of practical Christianity. Daily he must roll up his figurative sleeves and actually live his Christianity, applying it both to his own difficulties and those of his followers who seek his advice.

In his years of experience as leader of the large New York Unity Society Richard Lynch built a rich background of knowledge on the "firing line" of practical experience. His book *Usable Truth* does not theorize about the ideal Christian life. Instead it gets down to realities, showing how living your Christianity can help you meet the ups and downs of life and make you happier, wealthier, healthier.

If you prefer to live Truth rather than talk it, *Usable Truth* should find a ready place on your shelf of special favorites.

Many parents consider it their duty to break the will of a child. But Charles Fillmore teaches that without absolute freedom of will man would become an automaton. How then shall we deal with the strong-willed child? Read "Will and Understanding," a chapter in Mr. Fillmore's book *Christian Healing*, and learn how to turn the will into a powerful instrument for good. *Christian Healing* is Unity's textbook for advanced students.

Confidence in your ability to succeed is a long step toward success. Prosperity seems to breed prosperity. Your state of mind as you face a task goes a long way toward determining how well you will finish it.

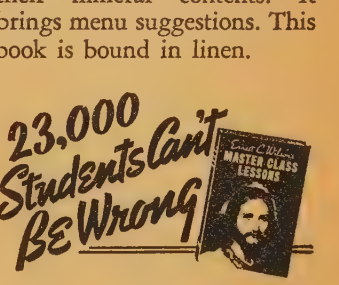
Unless you are willing never to have another moment of triumph, never again to know the thrill of completing a hard job well done, you will eagerly seize upon the rich ideas in "The Habit of Being Successful" a chapter in Frank B. Whitney's book *Mightier than Circumstance.*

The material in this book of short essays and poems has the unusual quality of being inspirational and yet having a friendly, solid-earth touch that fits it for actual use.

Menus for Spring Days

When the weather turns warm, appetites change and there is need of a different diet. The time is at hand for including plenty of fresh fruits and vegetables in your menu. With the help of *Meatless Meals,* an excellent vegetarian cookbook, you will find it no trouble at all to prepare meals in which fruits and vegetables predominate.

Meatless Meals contains more than three hundred tested recipes besides many pages of information about the preparation of foods and their mineral contents. It brings menu suggestions. This book is bound in linen.



With the series he is now giving at Ivanhoe Temple in Kansas City the total enrollment in Ernest C. Wilson's twenty-three Master Classes passed the 23,000 mark. Persons find his ideas refreshing and practical; they enjoy his clear, friendly presentation.

* * *

Doctor Wilson's book, *Master Class Lessons* reflects the qualities that make his platform appearances popular.

It contains the identical material that he presents in his first-series Master Class lectures. The six lessons discuss the Master's way of praying, giving, healing, and so forth; and there are questions and meditations to help in systematic study. Most important of all, each chapter shows how you can put its teaching to work in your life.

A Help in Teaching

The International Bible lessons are often hard for children to understand and for parents and teachers to explain, but those who subscribe for the *Unity Sunday School Leaflet* find much of their difficulty removed. *The Leaflet* simplifies the lesson text and offers other helps that clearly fix the main points in the child's mind. There is a department for young people, one for intermediate students, and another for tiny children. A subscription provides a new *Leaflet* for every Sunday in the year. Price $1 a year.

Two years ago *Unity Daily Word* was published in Braille (grade 1½) for the first time, and the blind who now read it number 1,900. These readers live in the United States, England, Egypt, and Australia, and there is one blind Chinese reader. Some of the letters that Unity receives from them are written in Braille and ask for Braille answers, so one of the Unity workers made it her ambition to master the Braille system in order to handle this correspondence.

Unity Daily Word is the only metaphysical periodical that is available to the blind, and it is eagerly received. These Braille copies are sent free as a part of the Unity ministry, and friends of Unity who want to share in it send love offerings to help defray the expense of publication, which amounts approximately to $1.50 for a year's subscription.

"Know the Better Life"

"Take now yourselves in hand, enter the door of discipline, and know the better life," says James Allen in the concluding chapter of his booklet *Out from the Heart.* This little volume contains words of wisdom that will truly help you find the "better life." It is bound in paper and costs only 25 cents.

Attitudes of Prayer

The followers of Jesus long believed that His command "Ask, and it shall be given you" meant literally to beg or petition God for the things they wanted. But instead of beseeching God for our good, we are now learning to claim it. Why? On page 34 of *The Christ Way of Living* Genevieve Courtney Maurer gives a good explanation of these two prayer attitudes.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French*, *Italian*, $.75; *German*, *Spanish*, *Dutch*	1.00
	*Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian*, *French*, *German*	.75
	Unity's Statement of Faith	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *German*	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	*You Can Be Healed ..... flexible $2; cloth	1.00
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
Inspirational	Beginning Again	.25
	Christ Way of Living, The ..... *German*, $.75; *English*	.50
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German*, *Spanish*, *Swedish*	.25
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	*Prosperity ..... flexible $2; cloth	1.00
Devotional	All Things Made New ..... cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	*Have We Lived Before? ..... flexible $2; cloth	1.00
	Metaphysical Bible Dictionary	10.00
	*Mysteries of Genesis ..... flexible $2; cloth	1.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The	.10
	Holy Bread	.10
	*Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*What Child Is This?	.10
	Where Blessings Begin	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	White Stockings and Other Tales	.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ONCE IS NOT ENOUGH

TODAY'S feast will not satisfy tomorrow's hunger. Likewise one demonstration of Truth is not sufficient—you must keep on proving the law day after day. Perhaps you once proved Truth in connection with supply. Then prove it again. Let the Prosperity Bank plan help you to work with the law of plenty, and Silent Unity will join you in prayer for your prosperity and success.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a demonstration of prosperity. I know that sharing is a step toward increase, so I will use the Bank to save $3 to send UNITY for one year to each of the three friends here listed. I will use the Bank seven weeks.

Friend's name .....
Street .....
City ..... State .....

Friend's name .....
Street .....
City ..... State .....

Friend's name .....
Street .....
City ..... State .....

My name .....
Street .....
City ..... State .....

U-5-37

As the earth rotates the sun shines upon group after group of people who are readers of UNITY DAILY WORD. Hence at any hour, day or night, if you are attuned to the good that is generated by their united prayers and meditations, you will receive a blessing no matter where you live.

UNITY DAILY WORD carries a page lesson for every day of the month, each lesson touching on some vital point. Special articles and poems are featured. Let this magazine come to you with its wealth of blessings. Subscription price is $1 a year.

★ ★ ★

What better gift to the state than to teach and train youth.—*Cicero*

How true it is that boys and girls must be grounded in right principles if they are to become good citizens and wise leaders. Character building is therefore the chief aim and purpose of WEE WISDOM magazine. Its stories rich in interest and action also help the child to think for himself, to make right decisions, and to adapt the teaching of the story to his own experience. Besides stories WEE WISDOM has everything to interest the child and provide constructive activities.

WEE WISDOM is $1 a year.

Unity School of Christianity • 917 Tracy, Kansas City, Missouri

INSEPARABLE

BY GRACE NOLL CROWELL

There are so many associated things:
Sunlight and shadow, seed and the good loam,
Clear water and the never-failing springs,
Mother and home.

Mother and home! two welded links that hold
Against the strain of life. They cannot part,
For God has bound them with a clasp of gold
About His heart.

Mother and home! So long as men shall turn
Seeking for some light, tangible and sure,
For food and comfort, and for fires that burn
These will endure.

They will be mated in the human breast
As long as mankind treads the earth's bright loam:
Symbol of love, of shelter, and of rest:
Mother and home.